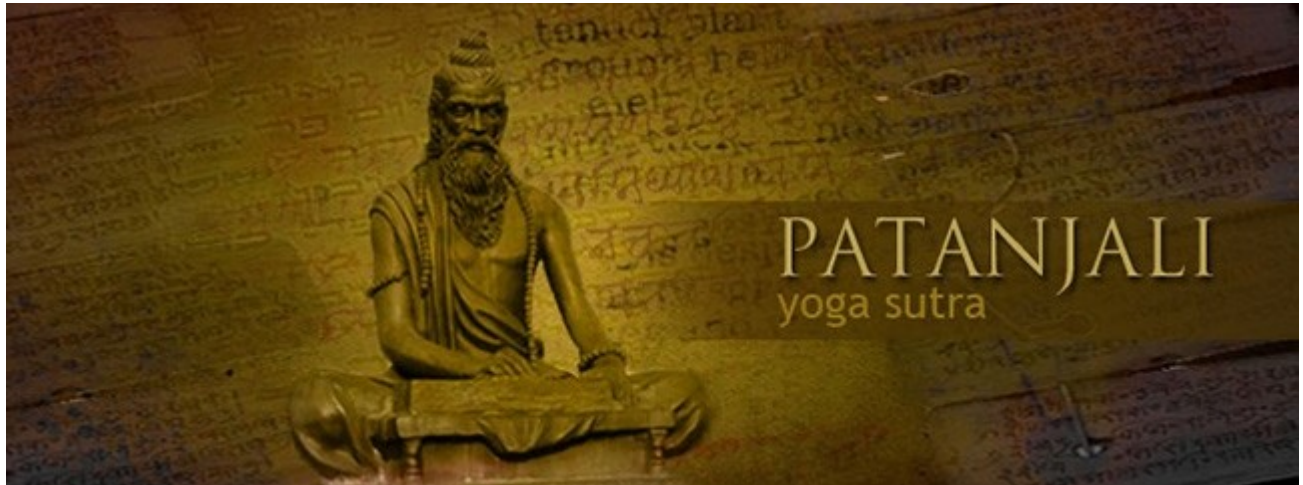


Patanjali Yoga Sutras : Commentary by Sri Sri



We will begin with a story, the greatest and most effective way of conveying knowledge.

Once upon a time, long ago, all the *Munis* and *Rishis* approached Lord Vishnu to tell him that even though He (incarnated as Lord Dhanvanthari) had given them the means to cure illnesses through Ayurveda, people still fell ill. They also wanted to know what to do when people got sick.

Sometimes it is not just physical illness, but mental and emotional illness too that needs to be dealt with. Anger, lust, greed, jealousy etc. How does one get rid of all these impurities? What is the formula?

Vishnu was lying on the bed of snakes — the serpent Adishésa with a 1,000 heads. When the Rishis approached Him, He gave them Adishésa (the symbol of awareness), who took birth in the world as Maharishi Patanjali.

Hence Patanjali came to this earth to give this knowledge of **yoga** which came to be known as the **Yoga Sutras**.

Patanjali said that he was not going to discuss the *Yoga Sutras* unless 1,000 people got together. So 1,000 people gathered south of the *Vindhya Mountains* to listen to him.

Patanjali had another condition. He said that he would put a screen in- between him and his students, and told them that nobody was to lift the screen, or leave. Everybody had to stay in the hall till he finished.

Patanjali stayed behind the curtain and he transmitted his knowledge to the 1,000 gathered, and each of them absorbed this knowledge. It was an amazing phenomenon, and even amongst the students, they could not believe how they were getting this knowledge. They could not believe how the master was making each of them understand the knowledge without uttering a single word from behind the curtain.

Everybody was amazed. Each one of them experienced such a blast of energy, such a blast of enthusiasm, that they could not even contain it. But they still had to maintain the discipline.

One little boy had to go out to attend nature's call. So he left the room. He thought to himself that he would go quietly and return quietly.

Another person became curious, "What is the Master doing behind the curtain? I want to see."

Does the boy lift the curtain? Find out in the next Wednesday in the next Patanjali Yoga knowledge sheet.

What meaning have you unlocked from this story?

In this story, there is a lot of depth. The puranas do not give any explanation. They just give a story and it is for us to unlock the meaning. So what is that you all have to find out?

- How did the master convey the knowledge to everybody without uttering a word?
- What was the significance of the veil?

Story of Patanjali and the Gift of Yoga Knowledge - Part 1

Patanjali Yoga Sutras Knowledge Sheet 1

We will begin with a story, the greatest and most effective way of conveying knowledge. Once upon a time, long ago, all the munis and rishis approached Lord Vishnu to tell him that even though He (incarnated as Lord Dhanvanthari) had given them the means to cure illnesses through Ayurveda, people still fell ill. They also wanted to know what to do when people got sick.

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This is the first in a series of articles
based on Sri Sri Ravi Shankar's commentary on Patanjali Yoga Sutras.

Read introduction to Patanjali Yoga Sutras

Patanjali Yoga Sutras : Commentary by Sri Sri

But one little boy had to go out to attend nature's call. So he left the room. He thought to himself that he would go quietly and return quietly. Another person became curious. "What is the Master doing behind the curtain? I want to see."

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[Home](#) › [Yoga](#) › [Patanjali Yoga Sutras](#)

Story of Patanjali and the Gift of Yoga Knowledge - Part 2

Patanjali Yoga Sutras Knowledge Sheet 2

Contd. from [knowledge sheet 1](#)

Another person became curious. "What is the Master doing behind the curtain? I want to see." He got so curious that he lifted the curtain to see the Master. Just as he did so, all 999 disciples were burnt to ashes. Now, Patanjali became very sad. There he was ready to impart knowledge to the whole world and all of his disciples were burnt.

At this moment, that one little boy returned. Patanjali asked him where he had gone. The boy explained and asked his forgiveness. Patanjali was compassionate and felt that at least one of his disciples was saved.

So he gave him the rest of the yoga sutras, the rest of the knowledge. But, the student had violated the law and Patanjali was not willing to forget that. He said, "Since you have violated the law, you will become a *Brahmarakshasa*, a ghost and hang on the tree." And the only way he could liberate himself from the curse is to teach one student. Saying this, Patanjali disappeared.

Now Brahmarakshasa, hanging on a tree, would ask everyone who passed by a question and when they could not give an answer, he would eat them. He had no choice. For a few thousand years, this was the story. He could not find a single person to whom he could teach the yoga sutras. So, he remained in the tree as a Brahmarakshasa. (The lesson here is that when one who has great knowledge does something wrong, the state of Brahmarakshasa will come. An intelligent person becoming a criminal is more dangerous than an innocent person becoming a criminal. If a person, who knows all knowledge and then turns a criminal, it is much more dangerous). Brahmarakshasa was hanging there and waiting for relief.

Then out of compassion, Patanjali himself becomes a disciple and comes as a student to Brahmarakshasa who told him all the yoga sutras, which Patanjali wrote on palm leaves. The story goes that to redeem one disciple, the Master became the disciple of a disciple.

Patanjali wrote the yoga sutras sitting on the top of the tree as that was where Brahmarakshasa sat. Brahmarakshasa worked only in the night. So, he dictated the sutras at night and Patanjali wrote them on leaves. He plucked all the leaves and made a small scratch, drew blood and wrote. This went on for seven days. At the end of it, Patanjali was tired. He put everything he had written into a piece of cloth, set it down and went to bathe. When he returned, he found that a goat had eaten most of the leaves. Patanjali then took the cloth bag and the rest of the leaves and walked away.

In this story, there is a lot of depth. The puranas do not give an explanation. They just give a story and it is for us to unlock the meaning. So, what do we have to find out?

This is the second in a series of articles based on Sri Sri Ravi Shankar's commentary on Patanjali Yoga Sutras.

Read introduction to Patanjali Yoga Sutras: [Patanjali Yoga Sutras : Commentary by Sri Sri](#)

- When the veil was lifted why did everybody burn down?
- Why was one boy forgiven?
- What is the significance of the goat?
- What is the significance of this story?

Think about this and share your answers here.

<< [Story of Patanjali Part 1 Are You Really Happy? Or is it All an Illusion?](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Are You Really Happy? Or is it All an Illusion?

Patanjali Yoga Sutras - Knowledge Sheet 3

In the earlier posts, we told you the [story of how Patanjali came to be](#). We now begin the series on Patanjali's Yoga Sutras.

Atha yoganushasanam

Now I will enunciate the discipline of Yoga.

- Patanjali Yoga Sutra #1

Shasana means rules someone imposes on you. Anushasana is the rule you impose upon yourself. Do you see the difference? Now, why is yoga called a discipline? Where is the need for discipline? When does the need for discipline arise?

When you are thirsty and want to drink water, you do not say "Oh! This is a rule, I must drink water". When you are hungry, you just eat.

When it comes to the question of enjoying oneself, no discipline is necessary.

Where does discipline come into the picture?

Discipline arises when something is not very charming to begin with. Isn't it? When you are happy, when you are in peace or happiness, then you are already in yourself. There is no discipline there. But when the mind is wagging its tail all the time, then discipline is essential to :calm it down.

The fruit of it is eventually blissful, joyful. As a diabetic says, "I have the discipline not to eat sugar."

There are three types of happiness.

- Sattvic — happiness which is not pleasurable to begin with, but ends in joy
- Rajasic — happiness that seems to begin well but ends in misery
- Tamasic — there appears to be happiness but in reality there is only misery from beginning to end

No discipline is necessary for tamasic happiness. Wrong discipline results in rajasic happiness. For [sattvic](#) happiness, discipline is essential to begin with. It need not be uncomfortable all the time. But if it is uncomfortable, then you should be able to bear with it. You need discipline. That is why Patanjali begins with the present, when things are not clear and when your heart is not in the right place.

Now let us look into the discipline of yoga

It is nobody's imposition; it is self-imposed. There is a lot we impose on ourselves — every morning we wake up and brush our teeth, we then brush them again before going to bed. This is your discipline. However, these have been self-imposed from childhood. Haven't they?

When you were a child, your mother had to impose the discipline on you. Then, once it became a habit, you understood it was for your own good. Then you found it was no longer your mother's rule but your own.

In the same way, keeping yourself clean, hygienic, exercising, meditating, being kind, considerate etc. All these rules you have imposed on yourself are all discipline.. Isn't it?

Yoga means uniting with your source. When does that happen? This happens when the mind, which is chattering all the time, suddenly becomes silent.

<< [Story of Patanjali Part 2](#) [5 types of modulations of the mind](#)>>

(This is the third knowledge sheet in a series of articles based on Sri Sri Ravi Shankar's commentary on Patanjali Yoga Sutras.

Read [introduction to Patanjali Yoga Sutras.](#))

Five Modulations of the Mind

Patanjali Yoga Sutras - Knowledge Sheet 4

Contd. from [knowledge sheet 3](#)

So [what is yoga](#)? It is our second sutra.

Chitta vrutti nirodaha

Yoga is the act of restraining or freeing the mind from the clutches of its modulations. - **Patanjali Yoga Sutra #2**

There are five types of modulations of the mind:

- Wanting proof for everything
- Lack of comprehension
- Imagination
- Sleep
- Memory

All through the day, your mind is in one of these modulations. But, if there are those moments **when you are not sleeping, not remembering old things, not imagining, or looking for proof, then that moment yoga has happened.**

At that moment, what is happening? You are just by yourself in the journey of your own Self, which is the source of joy, the source of love, the source of peace and knowledge.

There are two types of thinking — occidental and oriental. In the oriental way of thinking, it said that there is an ultimate and in the ultimate everything happens. In the occidental way of thinking, you are always looking for an ultimate. In either of the approaches, [yoga](#) is what happens when you are in the moment so totally at ease and peace.

So, when does this happen? Whenever you are watching the sunset or when you experience beauty in your life or when you experience lot of energy in the body. This also happens after pranayam (breathing techniques) or during meditation. The mind is then free from all these five modulations. That is why when you do yoga asanas (yoga postures), you put the body, mind, and breath all in one rhythm. That is when real yoga is happening and you are with yourself.

Tado drashtuhu swarupe avasthanam

The seer then rests or remains in his/her own nature.- Patanjali Yoga Sutra #3

Discipline is to unite yourself, to unite all the loose ends of your existence.

Vrutti sarupyamitaratra

You identify yourself with the modulations of the mind all the time.- Patanjali Yoga Sutra #4

What this means is that your mind is engaged in the outside world all the time. With eyes open in the waking state you are caught up in all that you see, smell, hear, touch, taste. If not, you return to sleep or to the state of dreaming where you are completely shut off from the world.

<< [Are You Really Happy? Or is it All an Illusion? Purpose of Yoga is to Be One With the Self](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Purpose of Yoga is to Be One With the Self

Patanjali Yoga Sutras - Knowledge Sheet 5

Contd. from [knowledge sheet 4](#)

Vrutti sarupyamitaratra

You identify yourself with the modulations of the mind all the time.- Patanjali Yoga Sutra #4

What this means is that your mind is engaged in the outside world all the time. With eyes open in the waking state you are caught up in all that you see, smell, hear, touch and taste. If not, you return to sleep or to the state of dreaming where you are completely shut off from the world.

In the sleep and dreaming state, the same memories return but you are never to yourself, calm and quiet. **You become the object of your perception.** You know, if you see villagers or innocent people or children, when they are watching a movie, they are so totally involved in the movie and nobody exists for them at that time. It is just the movie that exists at that moment. They wouldn't even know if their legs were hurting or if they had a backache. They do not feel pain. They do not feel their body at all.

What happens? Your consciousness assumes the form of that movie, of that *vrutti*. You know, once in a village, somebody was watching a movie and the people saw that the hero was being tortured by the villain. People, actually, stood up with sticks and stones and said, "Come on, I am going to hit you," and rushed towards the stage. Our consciousness assumes the form otherwise.

The whole purpose of *yoga* is to be one with the Self, to bring integrity and make you whole. Abiding in the form, in the nature of the seer is yoga. Whenever you experience joy, ecstasy, bliss, happiness in life — knowingly or unknowingly — you are abiding in the form or in the nature of the seer. Otherwise, at other times you are with the different activities of the mind. You become one with the different activities. The modulations of the mind are of five forms.

Vrutayaha panchatayyaha klishtaklishtaha

The modulations of the mind are five-fold, painful or not painful.- Patanjali Yoga Sutra #5

There are certain vrutis or modulations of the mind, which are problematic. Now, what are those?

Pramanaviparyayavikalpanidra-smrutayaha

Wanting proof, wrong understanding, imagination, sleep and memory.- Patanjali Yoga Sutra #6

Five Modes of Consciousness Arise in Your Self Patanjali Yoga Sutras - Knowledge Sheet 6

Five modes of consciousness arises in your Self. What are they?

Pratyakshanumanagamaha pramanani

The different kinds of proof the mind requires are the obvious experiential proof, inferential proof and scriptural proof.

- Patanjali Yoga Sutra #7

Pratyaksha means obvious, experiential. Our mind constantly wants to have an obvious, solid, experiential proof. This is one mode of activity of the mind.

Another is **anumana**, which means, it is not so obvious, but you infer and whatever you infer, you believe.

Agamaha is the proof the mind takes from scriptures or from books. Because it is written. Even today in certain remote villages, anything printed is the gospel truth. Many people say that since something is written it must be right. We are constantly looking for proof of something or anything.

Yoga is when you drop this search and abide in the Self. Abiding in the Self does not need proof. Truth cannot be understood through proof. God is beyond proof. You cannot prove God, nor can you disprove God.

Proof is connected to logic and logic is very limited in its purview. This is the same with **enlightenment**, same with love. Love can never be proved or disproved. This is not in the realm of the seer. The seer is beyond proof.

Viparyayo mithyajnanamatadrupa pratishtam

Wrong understanding is knowing the unreal in a form that is not its own.- Patanjali Yoga Sutra #8

Most of the time you impose your own ideas, views and feelings on others and you think that is how they are. This is called viparyaya. You have an inferiority complex or you suddenly see someone else behaving very arrogantly. They might not be arrogant and you are not being ill-treated by them. But you suddenly feel that you are being ill-treated. You are not respected because you do not respect yourself. You think that others do not respect you. This tendency of your mind is **viparyaya**. Suddenly people feel that they are not being loved.

Shabdajnananupati vastushunyo vikalpaha

It is a sort of hallucination followed in sequence by mere words or knowledge and which, in reality, is devoid of truth.

- Patanjali Yoga Sutra #9

Vikalpa is a sort of a hallucination. Nothing of that sort exists, just mere words which do not carry much meaning hover in the mind. This fantasy is called vikalpa, the third modulation of mind or chitta.

Vikalpa can be of two types. One could be a joyful, pleasurable fantasy and the other could be baseless fears. "What will happen if I die tomorrow? What if I have an accident?" These are all just simply sounds which have no value. Baseless fears in the mind or fantasies.

Abhavapratyayalambana vruttnidra

Sleep is that modulation of the mind which has, for its objective, substratum, the cause of non-existence.

- Patanjali Yoga Sutra #10

If the mind is not in any one of the above mentioned three modulations, then in the fourth place it goes to sleep.

Anubhuta vishaya sampramoshaha smrutih

The fifth activity of the mind is smruti, which is remembering the experiences it had.

Remembering the past experiences.- Patanjali Yoga Sutra #11

Dealing with Modulations of the Mind

Patanjali Yoga Sutras - Knowledge Sheet 7

Are you looking for proof? Debating within yourself? Are you hanging on to 'wrong knowledge' of how things are? You do not know how things are because the world is fluid. There is nothing solid here. Nobody is solid. Nobody's mind is solid. No thoughts are solid. The whole world is fluid.

Anything can change any time, in any way. The whole world is filled with all sorts of possibilities. But your mind tries to fix everything — thought, people, ideas and places — into definite items or quantities. This is how it is. Your mind has set ideas of yourself, using proof, wrong knowledge or *vikalpa*, fantasies or fears or dwelling in the past. The four modulations of the mind plus sleep, that is another modulation.

Abhyasavairagyabhyam tannirodhaha

They can be restrained by practice or dispassion- Patanjali Yoga Sutra #12

How do you get over that? One can overpower this *vrutti* (modulation) through *abhyasa* (practice) and *vairagya* (detachment or self-centeredness).

Tatra sthithou yatnobhyasaha

Practise is that effort made to steadily be there in the seer.- Patanjali Yoga Sutra #13

That which you do to be there is called *abhyasa* or practice. Abiding in the seer is *abhyasa*, that which you do to be right here, this moment is *abhyasa*. A little effort is needed to relieve you from the five modulations and just be here, now, now, now, now, now. Bringing the mind to the present and not dwelling on the past memories. That effort is called *abhyasa*.

You can do the following practise. Close your eyes. You are not going to dwell on any logic now. That means you are free from *pramana*. You are not interested in proof from anything. You just observe it. You *relax*. You are not interested in any wrong knowledge or right knowledge, whatever.

Often when the mind has wrong knowledge, it thinks it has the right knowledge. Retrieving the mind from knowing also (from knowledge). You are not anxious to see, smell, touch, feel, understand anything... let things be the way they are. Who cares? Right or wrong, no judgement. That means that you are freeing yourself from *viparyaya* and *vikalpa*.

If the mind is on some imagination, fantasy, just knowing that it is imagination, fantasy is enough and it fades away. Just like when you know that you are dreaming, the dream vanishes. Then free yourself from sleep and relieve yourself from all the experiences of the past. Pleasant and unpleasant experiences are gone.

Honoring the Practice

Patanjali Yoga Sutras - Knowledge Sheet 8

The moment is free, fresh and full. Being here this moment totally is abhyasa. The mind might try to go to the past, to smruti, or may try to go off to sleep and it can try to bring some logic and justification or some knowledge or some fantasies. Just knowing that again it is getting into the five vrittis, without aversion or craving, come back to the center, to the seer. This is abhyasa.

Sa tu dirgha kala nairantarya satkara sevito drudha bhumihi

“This becomes firmly grounded or firmly established in you when you attend to it for a long time, without interruption and with devotion.”- Patanjali Yoga Sutra #14

This effort to be still, to be steady is practice. Practice is the stability factor, which retains you in that moment and that is the purpose of the practice. And how can this be achieved?

Sa tu dirgha kala - it takes a long time.

Nairantarya - without a care.

Satkara sevita - with honor and respect. Receiving it and practicing it with honor and respect.

Dhrudabhūmi - then it becomes firmly established.

Anything in life that is of firm value takes some time to get cultured. You go to a gym, you need a coach there. Body building does not happen overnight. Muscles will not grow. It takes quite some time. The body has its requirement of time for its growth. Similarly, the mind needs even more time for its growth. If you want to memorize something, it takes some time to memorize it. In the same way, any practice takes time. It need not be too long a time, but sufficiently long. And how? Without a gap. What we usually do is that we learn something and leave it after sometime and we start again. If we are little lazy and we do not do it, then the connection is broken and it does not happen. Without a gap, constant practice is essential. If you go to a gym for a couple of days and then leave the practice and then you go again the next month for a couple of days, nothing will happen. Due to lack of consistency, you do not learn any art.

Abhyāsa is something done with gratitude, gratefulness, honor and respect

Some say, “Oh! I have to do it” and do the same thing unenthusiastically. That is not abhyāsa. Abhyāsa is something done with gratitude, gratefulness, honor and respect. This is something which we lack in our life. Even if you do something with honor and respect, it lasts only for a very short period. First day you sit for meditation, you feel wonderful because you are there and you do it with honor. Later you will say, “I have to meditate” and you sit and close your eyes and it does not have the same effect.

What is honor?

Have you ever thought about it? Honor is total attentiveness to the present moment, with a hint of gratefulness. If you honor the mountain it means that you are looking at the mountain with all your heart, all your mind. Without questioning or without debating in yourself, just honoring, being happy and grateful for what the mountain is.

Similarly, respect and honor every moment in your life. That is practice. You respect your own body and that is practice,;that is āsanās. Āsana is respecting your body every moment consciously. Respecting your breath and honoring your breath. That is prāṇāyāma and keeping it up over a period of time is important.

Any practice is a practice when it is done over a period of time without any gap, respectfully and honoring it every day. Then it becomes firmly established. Are you getting this point? It is a very vital thing.

Just notice if any day your [meditation](#) has become dull or is not to your satisfaction. See if you have kept up the continuity of practice. “Yes, I have been doing it every day. But it is still not good.” What is the problem? “I have not honored this mantra. I have not honored this time of sitting with myself. I am not honoring the life in me. So my meditation is going haywire.”

Honor this word (mantra) that the Master has given. This is so precious. Honoring the Master is honoring Master’s word. It has been told just in one sentence. If you do not have honor or respect for the master, the mediation will not work. Why? This is because the honor and respect brings up the consciousness and awareness in you that helps you focus in the moment. If you do not honor the Master, the Master will not lose anything. It is your own mind that is at a loss because it is unable to be in the moment totally, unable to dive deep into the source totally. Honoring the source of knowledge, honoring the Master, honoring the knowledge and honoring the receiver. This is practice.

A good sportsman will honor his coach. Due to his attentiveness and honor that he has for his coach he is able to move ahead in sports. Otherwise, if he keeps judging his coach and says, “Let me do whatever I want to do”, then what is the need of having a coach? Then the bond is broken there. Right? This is abhyāsa.

Free Your Mind Free your mind, free your emotions, free your senses, free your mind.

Patanjali Yoga Sutras - Knowledge Sheet 9

Is practice alone enough? Patanjali says “No”. There are two oxen, which pull a cart. The two wheels of this cart are *abhyasa* (practice) on one side and *vairagya* (dispassion) on the other.

What is vairagya?

Drishtanu shravikavishaya vitrush’asya vashikara sanjna vairagyam

Dispassion is that state of supremacy of consciousness in the one free from the thirst of the perceptible and celestial enjoyment.
- Patanjali Yoga Sutra #15

The mind gallops towards the world of passion. You just keep quiet, close your eyes or open your eyes or do anything. Where does your mind go? It travels towards the sense of sight. You want to see something somewhere.

Or the mind runs towards the sense of smell, taste, sound and touch. Do you see that? Or it gallops towards something it has heard. It has never seen but it has read some thoughts. This craving for any of these experiences in the mind can stop you from being in the present moment.

Vairagya is that, when, for a few moments, however beautiful a scenery is, you say: “I am not interested at looking at it right now”. However good the food is, you say, “This is not the time. I am not interested in it”.

Even a few moments of [retrieving our senses](#), the craving or thirst for objects and going back to the Source is vairagya. Are you getting this? This is another basic requirement for meditation. Whenever you want to meditate, your mind should be in dispassion. Without dispassion, your [meditation](#) is no good and cannot provide the rest that you are longing for.

Your mind is tired and bogged down by galloping through desires

It is so tired. Just turn back and see all the desires you have had. Have they given you rest? No. They have only created a few more desires and the few more desires, which come, have they given you rest? No. They have given you more, for you to achieve more and have another trip on the merry-go-round. You are not just here, you just go round. You know, the merry-go-round has horses, which do not go anywhere. They just go round in the same place.

Stuck in this illusion, you travel miles and miles but go nowhere. This is what desire does to you.

There are two types of arguments even in this. "The sage has said that you should not have desires; so I will not desire anything" is one argument. Now, saying "I do not want any desire" becomes another desire. Some people do this and that is beating around the bush. Some people are on a trip to destroy their desires.

If you have whatever you wanted, then are you happy?

Patanjali Yoga Sutras - Knowledge Sheet 10

Vitrušnasya vashikara sanjna vairagyam

The mind that gallops is an obstruction. An expectation in meditation is an obstruction. You have heard somebody's experience that light appears, somebody comes from heaven and takes them by hand and you see it with your eyes closed. All these ideas are the construction of fiction.

Your desire for pleasure or happiness makes you unhappy. You examine that whenever you are unhappy or miserable, behind that is your wanting to be happy. You got it? Craving for happiness brings misery. If you do not even crave for happiness, then you are happy. You crave for happiness and you invite misery. When you do not care for happiness, you are liberated and when you do not even care for liberation, you attain love. **The first step is when you do not care for happiness. The second step is param vairagya (supreme dispassion). When you do not even care for liberation, then you are free. You are liberated.**

If you have whatever you wanted, then are you happy?

Happiness is just a mere idea in the mind. You think that if you have this you are happy. If you have whatever you wanted, then are you happy? Vairagya is putting a stop to craving for happiness.

That does not mean you must be miserable. It is not that. It does not mean you should not enjoy yourself, but the craving for joy, only when you retrieve your mind from it, only then can you [meditate](#). Then [yoga](#) happens.

Your dreams and fantasies, just shatter them. All your dreams and fantasies, offer them to the fire. Burn them. What great happiness do you want to have? How long can you have it? You are going to be finished. It is all going to end. Before this earth eats you up, become free.

Free yourself from this feverishness that is gripping your mind.

Free yourself from this craving for happiness

Look into every craving you have closely and remember you are going to die. Your craving for sweets, sugar, food. Ask yourself if you want to keep eating them. Ok, eat for as long as you like. See consciously, what can they do? Nothing. What else do you crave for? Beautiful views? Keep on looking at the view. How long you can go on looking?

Sex. How much sex can you have? Then you will see that there is nothing in it. How long? Few moments later, the body looks like styrofoam, that which was so attractive before.

What other thing? All these substances you see have limitations, but your mind is not ready for limitations. It wants unlimited pleasure, which the five senses cannot give you. It is impossible. You simply get burnt down, over and over again.

Skillfully handling the objects of senses and bringing it to the Self is dispassion or vairagya.

The Enlightened One

Patanjali Yoga Sutras - Knowledge Sheet 11

Often people who have dispassion keep blaming the world. They are afraid of the objects of senses and keep running away from them. They think it is a big temptation. How can something tempt you if you are not under its control? The fear of temptation is worse.

Tatparam purusharakhya terguna vaitrushunyam

Due to the knowledge of the Self, the person is in a higher state, being indifferent to the qualities.

- Patanjali Yoga Sutra #16

Once you know the nature of your being as total bliss, total pleasure, even the fear of the gunas, fear of the world and fear of the senses vanish. It is like a diabetic patient being afraid of sweets. Even looking at the sweet frightens them. It is forbidden. One who has found sweetness in oneself, whether sweets are there or are not there in front of such a person, it does not make any difference. This is paramavairagya or the supreme type of dispassion where one is not scared or running away from the world, but being in the world, remains completely detached. Centered. Do not even say the word detached, as it has been so distorted. Say centered.

People have very funny ideas about enlightenment

Every culture, every religion has its own ideas about it. In Christian culture, a rich man cannot be enlightened. It is impossible. You have to be in poverty to be enlightened. From the Christian point of view, Rama cannot be enlightened! Even a camel can go through a needle, but not a rich man!

Many years ago, once I was travelling from Bangalore to Delhi. I met a Christian priest at the airport. He looked at me and I smiled back. He came to talk to me and said, "I feel like talking to you, my dear brother. You seem to be a nice person." He asked me if I believed in Jesus and I said yes. He was a little stunned. He asked me the question again and I said yes again. Then he asked if I was a Hindu. And I said, "Perhaps". He then asked if I believed in Krishna and I said yes. He then said, "But how can Krishna be God? He is a butter thief. He was married. How can somebody be married and steal butter and all and be God? He is not the one who can give salvation. You know, Jesus is the only way. I was also a Hindu before and now I have become a Christian. From the time, I have become a Christian everything is happening. Jesus is taking care of me. I tell you, you better become a Christian."

How can Krishna be enlightened? Jains do not think that Krishna is enlightened. He created the war. Arjuna was going to go away, take sanyas and renounce the world. Krishna brainwashed him and made him fight. Krishna was responsible for this huge war. How could he be enlightened? Stealing butter, having so many wives. Impossible!

Jains do not think that an enlightened person, sadhu, should ever wear clothes. Their idea of an enlightened person is one who walks nude. One who is not nude is a little less great. Who knows what will happen? What desires would come up in him? Whether they are free from lust or not, how would you know? What is the proof? Jain sadhus are nude. They do not wear any clothes. They are considered enlightened. This

is their idea of enlightenment. They simply do not consider those as enlightened who eat two square meals a day. That too one who enjoys a meal is not at all enlightened. Can a saint eat chocolate? He is not a saint then!

Buddhists have got their own idea of who is and who is not enlightened. Somebody who sings, dances, looks at the whole world, pleasing the world is not enlightened. Someone who meets their family and sits with their family is definitely not enlightened. I have seen many of these so-called sanyasis. They are so afraid that they cannot meet their families. They run away from their family and fear that attachment for the family can come up anytime.

I know of a so-called sanyasi who would not meet his mother. He would meet everybody else but not the poor old lady who is his mother! What had she done? He would not meet her. She was 70 years old and would cry and cry. So-called sanyasis, nuns, brothers, fathers behave like this because that is the idea they have. When you can love everybody, why can't you see your family members in the same light? Many sanyasis go through this difficulty in their heads about not seeing their family. These are all just concepts about enlightenment. The main essence forgotten is dispassion or centeredness. Being centered in spite of everything is the second essential principle in yoga. This is vairagya.

Yoga is the Preservative That Maintains Love

Patanjali Yoga Sutras - Knowledge Sheet 12

As you all know, there are three gunas or qualities. They are sattva, rajas and tamas. Three gunas come into our life in cycles. When sattva comes, there is alertness, knowledge, interest and joy in everything. When rajo guna comes, more desires, selfishness, restlessness and sadness arise in us. When tamo guna comes, delusion, attachment, lack of knowledge, lethargy, all this comes. These three come in life, turn by turn. But one who is centered will watch, witness and just move through that very naturally, innocently, without being averse to it.

Skill in action is yoga

When aversion comes what happens? You are promoting it. Whatever you are averse to, you stay with it and whatever you crave for, you continue to crave for it. You allow the craving to continue. Without craving or aversion, moving through the guna is pure skill and that is yoga. It is said: 'Yogaha karmasu kaushalam' - the skill in action is yoga. Yoga itself means skill. [Yoga](#) is the skill to live life, skill to manage your mind, skill to deal with your emotions, skill to be with people, [skill to be in love](#) and not let love turn into hatred.

Everyone loves in this world. Everything loves, but that love does not stay too long as love. It immediately becomes hatred, almost immediately. But yoga is that skill, that preservative which maintains love as love throughout.

Question from the audience: Dear Guruji, if a habit is developed of separating oneself from everything in an artificial way, you will lose spontaneity, attunement with nature and will not be fully engaged in life by giving your 100 percent. How do you walk this tightrope? How do you know if you are too far from one side and the other?

Sri Sri Ravi Shankar: Dispassion does not divide you. In fact, it connects you. It connects you to the present moment totally. When you are not dispassionate, you are linked to the past or future. So, you are not connected to the present. Therefore, you are more divided.

When your mind is hoping for something or when you regret the past, you are not with the moment. But when you are centered, you are in the moment. So, when you are eating, you can taste every bite. You can enjoy every bite. Every look, every sight is fresh and new. Your love is like the first love. You look at everything like it is the first time.

Patanjali Yoga Sutras - Knowledge Sheet 13

Dispassion does not take joy away from you. Dispassion gives you joy that nothing else can give you. There is a verse in Shankaracharya's composition Bhaja Govindam: Kasya sukham na karoti viragaha?, which means, "What pleasure cannot be given by dispassion?" It gives all the pleasures because you are so totally in the moment.

The so-called dispassion in the world seems so dry. People who think that they are dispassionate are melancholic. They are sad. They run away from the world and then they call this as dispassion and say that they have renounced the world. This is not renunciation. That is not dispassion. People escape out of sorrow, out of misery, out of apathy. And escapists think they are dispassionate. Dispassion is something more precious, refined and more valuable in life.

Here is a story. When Alexander the Great left for India, people had told him, "If you find sanyasis there, just catch hold of them and bring them back here. They are very precious in India." So Alexander sent word and nobody would come forward. He then sent a message threatening them, "If you don't come, I am going to chop your head off." They still did not come. He then threatened them, "I am going to take away your books, the four Vedas. I will take all you have and your scriptures." The people said they would give him all the books the next evening. The pundits then called their children and made them memorize the script all night. They then took the manuscripts to Alexander and said, "You can take them, we do not need them." Alexander then threatened to cut off their heads. The sanyasis told him he was free to do as he pleased. Alexander could not look into their eyes and could not tolerate the power of dispassion. He had met someone for the first time, who did not care for the emperor.

When Alexander came to India, some people presented him with a plate of gold bread. He had told them he was hungry and they had told him, since he was an emperor he could not eat wheat bread. He told them he was starving and wanted bread. To which the people said: "Don't you get bread in your country? Are you going all over and trying to conquer the world just to eat the same bread we are eating?" The statement shook Alexander's world. It made him realize that what they were saying was the truth. He thought to himself: "What is the point of conquering the world? When all you want is happiness and peace." Legend has it that Alexander then proclaimed: "When I die, leave my hands open. Let people know that Alexander, who thought he had taken everything, is leaving the world with nothing."

Dispassion is the strength in you. When you are centered and calm, you can understand that everyone who has come to this world has come to give something to this world. We have nothing to take from here.

The States of Meditation

there are four types of samadhi or meditative states

Patanjali Yoga Sutras - Knowledge Sheet 14

"*Vitarka vicharanandasmitaroopanugamatsampragnataha*"

"In the state of conscious awareness or *sampragnata samadhi*, special logic is accompanied by the appearances of, or experience of meditation in which all experiences and thoughts exist, accompanied by bliss and the experience of just 'I am'."

- Patanjali Yoga Sutra #17

What is the purpose of this sâdhana?

Tarka means logic.

Kutarka means ill-intended logic, where the intention is not right. Logic is applied here with the sole purpose of finding fault. One knows deep inside that it is not right, but still with wrong logic you prove that it is right. This is called *kutarka*.

Vitarka, where your mind has a special logic to pursue in the world and to perceive the truth.

Now, this knowledge of yoga sutras that we are discussing is *vitarka* or special logic. What is happening? Logically, you understand this knowledge. Even reading or talking about this has a certain effect on our consciousness. It elevates your consciousness. This is *samâdhi*. *Sam* means equanimous; *Dhi* is the intellect or this faculty of consciousness that sustains you. Now, we are in a state of *samâdhi* because we are talking about the Self with a definite logic.

Four types of meditative states or samâdhi

Logic can always change. But *vitarka* is logic that cannot be condemned, that cannot be reversed. For example, if somebody (you are not emotionally connected to) is dead and you are standing there, it is obvious that they are dead and you know that the life that was there is not there anymore. This is final. At that moment your consciousness is in a different state. Like, when a movie is over, there is a feeling 'It is all over'. When people walk out of a movie theatre, they walk out in a particular state of consciousness. At that moment there is a definite logic in their minds, which is irrefutable and irreversible. That triggers in your consciousness and makes it so obvious 'Life is like this'. Everything is changing and is bound to change, bound to dissolve and disappear. This is obvious. This *vitarka* elevates one's consciousness.

To experience this, one does not have to sit with their eyes closed. Even with eyes open the feeling of 'I' (that consciousness is all that is) can be experienced.

Everything is empty. Everything is in a state of fluidity. The whole world is just a quantum mechanical field. The entire science is based on *tarka* or logic. An irrefutable *tarka* (of it) is quantum physics. That is *vitarka*. ***Vitarkânugama samâdhi*** is when you are in a meditative state with irrefutable logical understanding of creation.

There are two states of mind:

1. Thoughts which disturb you.
2. Thoughts that do not disturb you, but simply hover around in your consciousness and you are aware of that. You are in *samâdhi*; you are in an equanimous state. At the same time there are thoughts hovering. It is part of meditation. Smells, sights, visions, tastes and sounds which come as an experience when you meditate is called ***vichârânugama samâdhi***. This is the second type of *samâdhi* or **awareness**. A meditative state in which you are with some experiences, thoughts, ideas, fleeting feelings hovering around.

The third type is anandânugama, the blissful state. Have you noticed that after you do [Sudarshan Kriya](#) or any breathing exercise you are in a different space? When you sing bhajans you are in a different space of samâdhi. The mind is still elevated, the consciousness is still elevated. But it is in ecstasy. Samadhi in ecstasy is **anandânugama samâdhi**. This is also a meditative state in which you are in ecstasy.

The fourth meditative state is **asmitânugama samadhi**. This is really the deep experience of meditation where in you do not know anything. Just the awareness 'you are'. Just you know you are, but you do not know who you are, where you are. Nothing else is known. Just 'I am present'. Just this experience is the fourth state of samâdhi or meditative experience.

Next week: How to achieve these meditative states?

<< [Live in the Moment](#) [How to Achieve the States of Samadhi](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

How to Achieve the States of Samadhi



Patanjali Yoga Sutras - Knowledge Sheet 15

Contd. from [knowledge sheet 14](#)

Continues from previous [Patanjali Yoga Sutra](#) post.

The four types of samadhi that we discussed are **vitarkânugama samâdhi** (the calmness that you get from special logic), **vichârânugama samâdhi** (equanimous state where you are aware of the thoughts, yet they are not disturbing you), **anandnugama samadhi** (blissful state) and **asmitânugama samadhi** (deep experience of meditation with just the awareness that 'you are'). All the four are called *sampragnâtha*.

Now, how to achieve these states of samadhi? The next Patanjali Yoga Sutra says it is very simple.

Viramapratyabhyasapurvaha samskara sheshonyaha

The practice of deep rest consciously happens (naturally) in some people due to old impressions. Just by doing something, you cannot achieve this awareness. You cannot bring up the intelligence or alertness in you by effort. This happens without effort, by relaxation, by

reposing in the Self.

- Patanjali Yoga Sutra #18

Unconscious rest is sleep, which we are forced by nature. You are not resting; you are forced to rest. You are so tired and nature is pulling you down and forcing you and making you rest. Real rest happens only in deep meditation because you are consciously resting. You allow yourself to rest. Do you see the difference? Sleep is putting you to rest but [meditation](#) is you resting on your own. This is *abhyasa* (practice) of deep rest consciously.

Some people have to practice this in order to be equanimous and bring up more awareness in them. For some people it is by old impressions (*samskaras*) of past lives, births; it just happens. Sometimes right from the birth or sometimes at some particular period in life, they start opening up. This is *samskara sheshonya*. Have you noticed this? Some people, after 30-40 years, suddenly open up to some spiritual experience. They have more awareness. But unfortunately, most of those people get misguided. This is because there is no root of understanding of yoga. At that stage instead of getting misled by evangelic experiences, they should know that they are all from *samskara shesha* (old impressions). It is a different type of samadhi.

<< [The States of Meditation](#) [Meditation Influences the Creation](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Meditation Influences the Creation



Patanjali Yoga Sutras - Knowledge Sheet 16

Contd. from [knowledge sheet 15](#)

"Bhavapratyayo videhapravruttilayanam"

That which is caused by this existence (i.e., you meditating in this level of existence) also influences those who do not have a body and those who have merged with nature.

- Patanjali Yoga Sutra #19

This goes more into an esoteric line. Samadhi is not the property of just this level of existence. It surpasses this level. It goes into the other worlds too. People who do not have a body, they too can get affected by meditation. When you meditate, you are not just bringing harmony within yourself, but you are influencing the subtle layers of the creation and the subtle bodies of all the different levels of existence in the creation. So your meditation influences those people who lived 100 years ago. Their consciousness and their minds are affected. And also it affects the minds and consciousness of people who would live in the future. This is because life is infinite. Though life is in every moment, it is also infinite. Your life has been here from thousands of years and your life will continue to be here for centuries.

Different Type of Yogis

One is called *Videha* means one who does not have a body. *Videha* is knowing that: 'I am not the body; I have a body; this is my body, yet I am not the body.' You can walk feeling as though you have no body and the mind is in such a state of equanimity. And those who do not have a body, they also come under the influence of yoga.

The same is with *Prakruti laya*, those who are completely submerged in nature. They also attain the same state of equanimity. Have you ever had this experience? When you observe water in a lake and the waves in the water, that's all (the water in the lake and the waves in the water) that stands. No thoughts, no mind, no body, no awareness. This is *Prakruti laya* Samadhi — you are merging with nature at that moment. But when you are doing that the mind says, 'Oh! This is water. What am I doing? I should better use my time doing something else.' Then you are not dissolving in nature.

Either you are completely not aware of the material world (*videha* - non awareness of the body, of surroundings, of situations, so immersed in the Self) or completely immersed in the object of the world. With your eyes closed you are totally immersed – at that moment also you are in samadhi (in the state of [meditation](#)) or when you are looking and observing nature.

Prakruti laya is a big practice. For hours together, for years together people sit in solitude just watching nature till all thoughts disappear.

And all that they are left with is emptiness. You can do this as an experiment when you are very worried. Just sit by a flowing river and keep looking at the water. Within few moments you feel as though your mind is being pulled in the direction of water flow. Then you sit on the other bank and watch, then you will see your mind is being pulled in the other direction.

Patanjali says these things suit certain people at certain times. It is not a practice you do everyday. At certain time for certain people, these things create samadhi.

Next week: The most vital sutra...

<< [How to Achieve the States of Samadhi](#) [Keep the Faith](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Keep the Faith



Patanjali Yoga Sutras - Knowledge Sheet 17

Contd. from [knowledge sheet 16](#)

"Shraddhveerya smrutisamadhiprajnapurvaka itaresham"

By faith, by vigor or courage, by memory of having experienced the Self and through the deep state of equanimity, a state of heightened awareness is gained.

- Patanjali Yoga Sutra #20

Samadhi Through Faith

This is a vital sutra. *Shraddha* means faith. Faith makes your consciousness stable, steady and solid. [Doubt](#) in consciousness makes you vulnerable, fearful and uncertain. Faith brings totality in you. It pulls together all loose ends of consciousness. It integrates your whole personality. Doubt scatters you and destroys you. Doubt disseminates you and your energy. Doubt is something that pulls you apart. Dissemination of energy is doubt. Consolidation of your energy is faith. The very feeling of you having faith is a sort of consolidation, of strength.

That is why Jesus also said that faith is your strength. They are synonymous — faith and strength. When you are strong and bold, you have faith. When you are weak and feeble, you have doubts. Doubt and uncertainty are signs of weakness. When there is faith, then samadhi (equanimity) is also achieved (just out of faith).

Samadhi Through Valor

Veerya is valor. For example, the force with which a soldier marches on is veerya. Have you not noticed how valor rises in people when they say, "We fight for our country, my country. My country is in danger, my religion is in danger." You think they simply do it without getting any joy out of it? In that moment of valor or extreme sense of patriotism, they get such a tremendous joy. That is why this world is facing wars again and again. If people would completely condemn war, if nobody liked war, then war cannot and would not happen.

Though the result of war is not palatable, the process of war is very thrilling for people. Every cell of your body becomes united, the whole consciousness becomes one, and the whole defence system in you gets awakened. That is again strength: defence against fear. When defence against fear comes to its peak, it is joyful because there is equanimity. There is a sense of gratitude, patriotism, and devotion. That sense of patriotism, valor or vigor also takes you to a state of [meditation](#).

Samadhi Through Memories of Peace

Smruti is memory. Once you have had a very peaceful, beautiful state of mind (experience), the very memory of it will make you relive that. Memory of samadhi reproduces memory of the Self, freedom, devotion, surrender, love, joy and this brings you back to yourself. Often, we do not remember nice things. What we keep remembering is bad things. We do not remember compliments but we remember somebody's insults. But yoga is turning the wheel around (a full circle). Remember those wonderful moments you have had. Sit and be with it. In that very memory, your entire being gets back to that state.

Then through samadhi, through deep meditation, through a deep equanimous mind also awareness is gained. *Pragya* or heightened awareness is the result of samadhi. An equanimous mind gives rise to a heightened awareness. These many ways are there so that you can blossom in life. These are the other ways of being aware of the Self.

<< [Meditation influences the creation](#) [Love is the core of existence](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutas.](#))

Love is the Core of Existence

Patanjali Yoga Sutas - Knowledge Sheet 18

Contd. from [knowledge sheet 17](#)

Teevrasamvĕganamasannaha

tĕvra = keen; *samveganam* = supremacy to it, first preference to it; *asannaha* = easy

“The spiritual path is very easy for one who gives first preference to it, who gives it supremacy over all other things.”

-Patanjali Yoga Suta #21

What do we often do? We give priority to worldly things or survival and anything spiritual features last in our list. When you give first preference to your spiritual practice, then it is easier. If the focus of your life is [spiritual growth](#), then all other things will be around that. Your first and foremost commitment in life is to be with the Truth, to evolve in Truth then work, social obligations come later in the list of preferences then it is very easy for you. So, it is very easy for one who gives first preference to it, for one whose mind really wants to move in this direction.

Even there (minds who want to move in this direction), there are three types.

Mrudumadhyadhimatratvattatapi visheshaha

mrudu = mild; *madhya* = middle; *adhimatra* = intense natures; *tatah* = further; *api* = also; *visheshaha* = differentiation

“A further differentiation of mild, middle and intense natures also exists.”

- Patanjali Yoga Suta #22

People with three different grades: slow, medium and fast. "Okay, let me do it", then "I have to do it", and then "I cannot be without doing it". Someone who is really into it 100 percent, someone who is a little mild about it and one who says, "Okay, let me do it, I have to do it". The first grade, second grade and third grade.

Eshwara pranidhanad va

ĕshwara = God; *pranidhanad va* = devotion to

"Just by one pointed devotion to God."

- Patanjali Yoga Sutra #23

Just by surrendering to the Lord, you can achieve the fully blossomed state of consciousness. Now, what is the Lord? Who is the Lord? Where is He? It is easy to say surrender to God, but what is God? Where is God? Nobody has ever seen God. Then comes the next question: What is Lordship? What is that which rules this world?

You find that it is love that rules the world. The core of the existence rules this Universe. Like the sun is the center of the solar system and it rules all the planets, the very core of your life is ruled by love. Beyond your changing body, thoughts, feelings lies the very core of your existence which is very subtle, very delicate. That consciousness, the core of existence is responsible for this whole Creation. There lies the Lordship.

A bird feeds its young out of love. A flower blossoms because of love. Ducks hatch eggs out of love. Cows take care of their calves out of love. Have you seen monkeys? How they care for their young ones! Love is in-built in Creation. That is how the whole Creation functions. What you call as in-built is the core of consciousness. That is why Jesus said, "Love is God and God is Love."

<< [Keep the faithFreedom from 5 sources of misery](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Freedom from Five Sources of Misery



Patanjali Yoga Sutras - Knowledge Sheet 19

Contd. from [knowledge sheet 18](#)

Patanjali, in the next yoga sutra, beautifully analyses the fully blossomed state of consciousness.

"Klesha karmavipakashayairaparamrushtaha purushavishesha ěshwaraha"

klesha = affliction; *karma* = action; *vipaka* = fruits of action; *ashayaihi* = impressions; *aparamrushtaha* = untouched; *purusha visheshaha* = that special self; *ěshwaraha* = God.

"God is that special Self who is free from affliction, action, fruit of action, impression and untouched by events."

- Patanjali Yoga Sutra #24

That core of consciousness is free from the five causes of suffering.

What are the types of suffering?

One type of suffering is ignorance or *avidya*. When your consciousness is filled with ignorance, then there is restlessness, there is unhappiness and suffering. Misery is due to ignorance. Ignorance is giving importance to something that is not worth the importance. Ignorance is thinking something that is changing to be permanent or imagining something to be joyful which is not joyful. Just like, when someone passes a comment about you. It is just a word that came from a person's mouth and it vanished. But thinking it is a permanent thing, keeping it in your [mind](#) is ignorance. Someone's comment is a fleeting wave of thought or energy that came and went away. They don't even have that opinion later on. But you keep that in your mind, 'This is the opinion so and so have about me all the time,' which is not true.

'Me, me, my my' idea gives you misery

What people think about me? What do I want from them? How do I take advantage of them? Do they think I am good or bad? All these things about 'me, me, I, I' are called *asmita*. This is the second cause of suffering. Not being one with the existence and having a separate identity, 'I am different from everybody.' This *asmita* eats you up. That is the cause of your suffering.

The third is *raga* or strong craving for anything, fourth is *dwesha* means aversion or hatred and fifth is *abhinivesha* or fear. These are sources or causes of misery.

That consciousness deep down in you is devoid of these five factors. Though outwardly you are miserable, outside you are craving for something. If you really go to the core of your existence, you are free from it. You may hate somebody on the outside, but in the center of your existence there is no hatred. There is fear only on the outside. There is ignorance only on the outside, but when you come to the core of your existence, there is no fear. There is no ignorance there. There is no 'you' there.

When these five *kleshas* are eliminated even from the outer body, then whatever is in the center becomes eminent, so obvious. The Lordship in you blossoms. God in you is manifested. So God is that *purusha*, that Being which is devoid of these five *kleshas*, sufferings or misery. And He is also devoid of the four types of *Karma*.

<< [Love is the core of existence](#)[Four types of karma](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)



Patanjali Yoga Sutras - Knowledge Sheet 20

Contd. from [knowledge sheet 19](#)

There are four types of karmas (actions).

- **Meritful action.** Karma that gives you merits. You do good to somebody and they feel good about it and they thank you very much. They thank you from their heart and that brings you good, meritful karma.
- **Demeritful action.** Action which gives you demerits. You do something to somebody and they feel suffocated, they suffer, they cry, they yell and they are miserable. That brings you a karma of demerit.
- **Mixed action which gives mixed results.** There are certain karmas which are a mixture of merit and demerit.
- **Action which gives neutral results.** It is devoid of both, merit and demerit. For example, you go for a walk in the evening and that has no merit or demerit. It is an action.

There are certain actions which have no merits or demerits. You are vacuum cleaning the hall, so it has no merit or demerit. Yet if you are doing it to help someone then that is an action of merit.

The very core of your existence, the Being is free from all these karmas. It has no karma. Whatever action that comes forth from the Lord is not attached to any karma. Good, bad, right, wrong, nothing is there.

Vipāka is the fruit of the action, result of the action. Enjoying or suffering the fruit of the action is not there. These fruits do not touch that very sensitive, purest core of your Being, of your existence, which is the Lord of Creation. That Consciousness is free from this.

Āshaya means, latent desires, impressions, opinions, or seeds. That Being which is free from klesha or misery; karma or actions; *vipāka*, the fruit of action and *āshaya* or impressions of actions. That special Being is *Ēshwara* or the Lord. And where is the special being or Lord? Not somewhere hanging in the sky. It is in your heart. It is in every being's heart.

Whatever action you do, whatever events happen around you, it does not touch a central point of your life. That central core of your life remains a virgin. Jesus is born to a virgin means, the Lord is born to this virgin area deep inside you, which is untouched by any event or happening in life.

Purusha vishesha that special being is the Lord. When your external mind is worshipping, it is to the core of your being. It is like a boundary, circumference, that is outside is collapsing to the center. When the boundary collapses to the center, what happens? It becomes infinite, limitless. Our little chattering mind, when it prays, it prays to the infinite being that you are. That is prayer. For that you can say, "Okay Lord, Oh my Lord, help". Lord Krishna says, "To whomsoever you pray, everything comes to me alone because I am the core of the existence." Wherever you worship, it is just an act of dissolving. Whichever point a sugar doll, a candy, gets into the water it does not matter. It is just going to mix and become one with the water. Similarly worship is an act of [dissolving the mind](#) into its being. When you keep your mind on

the Being, who is free from *klésa*, *karma*, *āshaya* and *vipāka* (you will find that) dissolving in it is almost instantaneous. Immediately your mind starts dissolving. That is why there is no difference between the God, Guru and yourself. "*Ēshwaro gurorātméti mūrti bheda vibhāginé.*" It is just a matter of words. Whatever the Master is, it is nothing but the core of your being. It is the same as the Divine that rules this entire creation.

<< [Freedom from five sources of misery](#) [Where is the seed of all knowing?](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

The Seed of All Knowing



Patanjali Yoga Sutras - Knowledge Sheet 21

Contd. from [knowledge sheet 20](#)

"*Tatra niratishayam sarvagnabējam*"

tatra = in Him; *niratishayam* = special; *sarvagna* = all knowingness; *bejam* = seed

"In Him exists the seed of all knowingness in a special manner."

-Patanjali Yoga Sūtra #25

The seed of knowing is present in God. But then people begin to ask questions — "Well, if Lord Krishna knew everything, why did he try to stop the war three times? He knew the war was going to happen anyway. He never told Arjuna that he was going to win the war." No. All He says is, "If you win the war, you will rule this world. If you lose the war, you will go to heaven."

He does not give the right answer, the right knowledge. He does not tell Arjuna what the result is going to be. The question is why.

This seed of 'all knowing' is present everywhere. For instance, when you have a dictionary at home, any moment, any word you want, you can just turn the page and pick it out. You do not need to know by heart - every word present in the dictionary. Similarly, if you open yourself up to this highest form of your consciousness, this moment, all knowledge is present.

What does 'all knowledge' mean? This moment you know or feel all the beings in the world and what they are doing. How many millions of people are there in this planet? At this one moment, there are many people in the world who are snoring, similarly there are others who are fighting and many who are just eating. And this is just the people. Now take into account all living beings. So many eggs hatching, so many chickens are being killed; So many buffaloes wandering around; so many cows grazing; so many monkeys jumping from tree to tree; so many ants, cockroaches, flies, mosquitoes, amoebae... millions and millions of viruses and bacteria.

There is an enormous amount of activity this very moment. Among this enormous activity you pick up the one — what is so and so doing right now. This is a very difficult job, sometimes not worth the time, but it is possible. Sometimes people ask me how I know the most secret thing in their life, the thing they never told anyone about. I tell them I do not know, but I know it. On the other hand, sometimes I don't even know where I have placed my pen or comb.

This is most confusing to people who wonder how I search for my comb, yet know their deepest darkest secrets. That is the seed of 'all knowingness' present in the [consciousness](#). Yes, it is indeed amazing.

Next week: Importance of Om

<< [Four Types of Karma](#) When you say Om, the prana is total, complete >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

When you say Om, the prana is total, complete

Patanjali Yoga Sutras - Knowledge Sheet 22

Contd. from [knowledge sheet 21](#)

“Sa esha purveshamapi guruḥ kalenānavachchedat”

saha = that, He; **eshaha** = this, here; **purvesham** = of the ancients (of those who lived before); **api** = too; **guruḥ** = master; **kalena** = time; **anavachchedat** = not being limited by.

“He is the master of those who lived before too as he is not limited by time.” - Patanjali Yoga Sutra #26

This being, consciousness is the Guru, is the guide even to those who were there before. There is no breakage of time as far as it is concerned. There is something in *The Bible* about that? “I was before Abraham. I taught people who were before him.” The same thing Krishna also says, “I have taught *Ikshvāku* and *Manu*” and Arjuna says, “Come on, don't tell me that. They were born long ago and you are with me now, contemporary to me. How could you have taught those people?” Arjuna says, “I am terribly confused already. Don't tell me these things. You are Guru to somebody before you, thousands of years ago before you. How is it possible?”

Then Krishna says, “Come on. Look, you do not know me. See I have come so many times and you have come so many times. You have forgotten and I know it all. I have taught then, I am teaching now also. I will continue to teach in the future also.” That 'I' is the same, that Guru principle is the same because there is no breakage of time. It continues. Jesus is continuing through out . It is not that he stopped, broken and somewhere. People think “Oh! He is going to come in the future sometime”. *Purveshāmapī guruḥ* – he was the master of those who were before because there is no breakage of time.

“Tasya vachakaha pranavaha”

tasya = Him; **vachakaha** = connoted; **pranavaha** = Om.

“He is known as the pranava, Om.” - Patanjali Yoga Sutra #27

What do you call the consciousness where the all-knowing seed is present? How do you address it? Patanjali says “Om is the nearest sound that it can be addressed with. When you say *Om*, the prana, the consciousness is complete. Om is the combination of ‘Aa’, ‘Oo’ and ‘Mm’. When you say ‘Aa’, the prana is in the lower portion of the body. When you say ‘Oo’, it is in the middle portion and when you say ‘Mm’, the prana moves to the upper portion. When you say Om, the **prana** is total, complete. *Aaa Ooo, mmm*, have you experimented that on your body? Om is the sound which is so special, which is the nearest sound that could be used to address the totality of consciousness. All religions in the world have something very close to Om. Christianity has ‘Amen’ and Islam has ‘Ameen’. That is why Om is the sound which is accepted by all religions in the world. Buddhism, Jainism, Sikhism, whatever religion that is there in the world, they all have a word which is Om or very close to Om. Om is one sound which comes very close to this totality of **consciousness**. All other names are just the periphery.

<< [The Seed of All knowing Om chanting clears obstacles from your path](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Om chanting: Clearing obstacles from your path



Patanjali Yoga Sutras- Knowledge Sheet 23

Contd. from [knowledge sheet 22](#)

Remembering the Lord with Om

"Tajjapastadartha bhavanam"

tad = its; **japaha** = repetition; **tad** = its; **artha** = meaning; **bhavanam** = feeling

“When you remember it (the Divine) by repeating the word, the word uttered gives you the feeling of the Divine.”

- Patanjali Yoga Sutra #28

This is an important sutra. *Japa* is what? It is a sound that can remind you of that state of feeling. For example, if you say mango, the word mango itself immediately gives you the idea and the feeling of the fruit. If you are fond of mangoes your mouth starts watering. There is an immediate reaction. Say Christmas or Diwali, it automatically generates the feeling of gifts and celebration.

So, *tajjapastadartha bhavanam* means, when you say Om you remember the totality of the being that is the very core of this existence, which is free from misery and which is all love, unconditional love. The sound Om reminds you of the Lord of the Creation.

Clearing obstacles from mind with Om

“Tataha pratyakchetanadhigamoapyantarayabhavascha”

tataha = then; *pratyak* = the individual self; *chetana* = soul; *adhigama* = understanding; *api* = also; *antaraya* = obstacles; *abhavaha* = absence; *cha* = and

“Then the understanding of your soul, the Self happens, and there will be an absence of obstacles, that is, obstacles in your path will vanish.”

- Patanjali Yoga Sutra #29

What is the use of it? When this feeling of elevation, totality of [consciousness](#) comes to you then witness consciousness dawns in you and your mind gets totally transformed. [Clarity begins in your thinking.](#) Clarity begins in your feeling. The whole body undergoes a transformation; so alive, so full of prana, and all the obstacles in your path are removed. Just the memory of Lordship, of the Divine can remove obstacles from your mind.

<< [When you say Om, the prana is complete](#)[Hurdles on the Path of Yoga](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

Hurdles on the Path of Yoga



Patanjali Yoga Sutras - Knowledge Sheet 24

Contd. from [knowledge sheet 23](#)

What are the obstacles on the path to discovery? They add up to nine.

"Vyadhistyanasamshaya pramadadasavyavirati bhrantidarshanalabdha bhoomikatvanavasthitatvani chittavikshepante antaryama"

vyadhi = illness; *styanas* = inability to comprehend; *samshaya* = doubt; *pramada* = carelessness; *alasya* = laziness; *avirati* = non-attachment towards the senses; *bhranti darshana* = hallucination; *alabdha bhoomikatva* = non-attainment of any state; *navasthitatva* = instability; *chitta* = mind; *vikshepanta* = distractions; *te* = these are; *antaryama* = obstacles

"Illness, inability to comprehend, doubt, carelessness, laziness, non-attachment towards the senses, hallucination, non-attainment of any state, or instability, these are the distractions of the mind which cause obstacles on the path."

- Patanjali Yoga Sutra #30

#1. *Vyadhi* or illness in the body is the first obstacle.

#2. *Styanas* or the illness in the [mind](#) that is either mentally challenged and inability to comprehend, listen, understand, follow or practice anything. For example, you will be perfectly alright but when you get to start meditating, sickness befalls you! If you are watching television, nothing happens, but if you sit down to meditate, the body grows restless. This is an obstacle in your path.

#3. *Samshaya* or doubt. The mind is bogged by three types of doubts:

- Doubt about oneself: "Am I good enough? I don't think I can do it". You see everyone else meditating and everyone else very happy and sitting in a pleasant mood and you feel that they are all enjoying and blissful. "It is only me who is suffering. I am no good. I do not think that I can ever make it." So, doubt about yourself.
- Doubt about the technique: "Is this alright? Will this technique do any good to me? I don't think so. May be I should do some other technique. It is not for me."
- Doubt about the teacher: "What is he up to? What does he want?" These three types of doubts can hamper the progress. [Doubt](#) about yourself begins like this. That is an obstruction.

You understand doubt properly. Your doubts are always about something that is good. You never doubt negativity. Instead, you always doubt positivity. Has anyone ever doubted their depression? You never ask yourself, "Am I really depressed?" But if you are happy, you doubt, "Am I really happy? Is this what I want? I am not so sure." You keep asking yourself if you are truly happy.

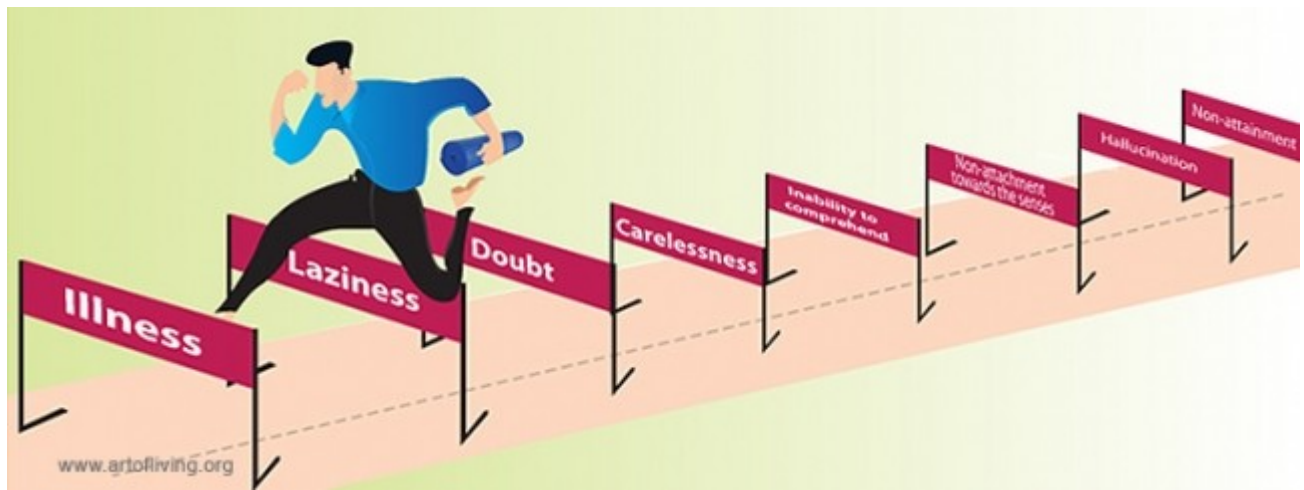
#4. *Pramada* means doing something wrong knowing that it is very wrong. You know that certain things are not good for you and knowing this too well, you do it. Or, knowing too well that you have to do something and not doing. You know that if you do not do a certain job you will be in trouble and knowing that you will be in trouble, still you get into trouble. Knowing that you have sugar problem and you should not eat much sugar, still you go on eating sugar or chocolate whatever knowingly. This is *pramada*. So, carelessness, not being alert and attentive is another obstacle.

#5. *Alasya* is laziness; a heaviness in the body. You may do a lot of things, but when it comes to doing little asanas, postures or exercise, you simply don't. This laziness can creep up in any aspect of life while doing anything. One is intentionally not doing and another is heaviness or laziness in the body that takes over you.

<< [Om chanting: Clearing obstacles from your path](#) [9 Obstacles on the Path - Part 2](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

9 Obstacles on the Path



Patanjali Yoga Sutras- Knowledge Sheet 25

Contd. from [knowledge sheet 24](#)

Remembering the Lord with Om

"Tajjapastadartha bhavanam"

tad = its; **japaha** = repetition; **tad** = its; **artha** = meaning; **bhavanam** = feeling

"When you remember it (the Divine) by repeating the word, the word uttered gives you the feeling of the Divine."

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Clearing obstacles from mind with Om

"Tataha pratyakchetanadhigamoapyantarayabhavascha"

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"Then the understanding of your soul, the Self happens, and there will be an absence of obstacles, that is, obstacles in your path will vanish."

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What is the use of it? When this feeling of elevation, totality of [consciousness](#) comes to you then witness consciousness dawns in you and your mind gets totally transformed. [Clarity begins in your thinking](#). Clarity begins in your feeling. The whole body undergoes a transformation; so alive, so full of prana, and all the obstacles in your path are removed. Just the memory of Lordship, of the Divine can remove obstacles from your mind.

<< [Hurdles on the Path of Yoga5 Signs of a Disturbed Mind](#) >>

5 Signs of a Disturbed Mind



"Dukha dourmanasyangamejayatva shwasaprashwasa vikshepasahabhuvaha"

dukha = sorrow; *dourmansya* = bitterness; *angamejayatva* = body not listening to you; *shwasa* = inspiration; *prashwasa* = expiration; *vikshepa* = distracton; *sahabhuvaha* = companions

"Sorrow, bitterness, body not listening to you, shaky and irregular inspiration and expiration are the companions of these distractions."

- Patanjali Yoga Sutra #31

We saw the nine types of obstacles in the previous [Patanjali Yoga Sutra](#) posts. We considered the nine possible obstacles in the path of yoga. There is no tenth obstacle. Every obstacle, every possible obstacle has been counted, included in these nine categories. Patanjali is such a scientist. In just a few words, very concisely he has said all that has to be said and that is needed to be said.

What comes along with these obstacles?

Along with these nine obstacles, the five indications or signs of a [disturbed mind](#) are mentioned. That is:

- *Dukha* – **sorrow, sadness**
- *Dourmanasya* - **bitterness in the mind**. You feel bitter inside. You do not feel good with anybody. Anyone you see or meet, there is bitterness. There is bitterness with one self.
- *Angamejayatva* - **restlessness in the body or lack of co-ordination between the body and the mind**. Angamejayatva means the body is not listening to you. Like a drunkard. A man, who is drunk, the one who has drunk too much wants to go to left but he starts moving to the right. His body takes him to the right. He wants to walk straight but his body goes haphazard. He tries to grab the glass and he goes on putting his hand on the table away from the glass, trying to hold the glass. Lack of co-ordination between the body and the mind. The body wins over. The body does not listen to you. You want to walk but the body is not getting up.

- *Shwāsa prashwāsa* - **irregular breathing**. If you have [observed your breath](#), when you are happy or excited, the incoming breath is longer. You are more aware of the incoming breath in the state of excitement. When you are unhappy, the outgoing breath is more longer. Total imbalance of breath happens. Have you noticed this? Big sigh when you are unhappy and when you are joyful, slowly breathe in and you do not know when you are breathing out. You are not conscious of your outgoing breath. Imbalance of incoming and outgoing breath. These are the five signs or side effects along with the obstacles.

Dukha dourmanasya angamejayatva shwāsa prashwāsa vikshepa saha bhuvaha. These are the five signs of obstacles overtaking you. What are the five signs? We will go over it again. These five signs are the side effects that are seen obviously when any one of the obstacles has overtaken you. What does it do?

- Dukha – sadness
- Dourmanasya - bitterness
- Anagamejayatva - lack of co-ordination in the body, body not listening to you.
- Shwāsa prashwāsa is irregular breathing, shaky and uncomfortable breathing.

These are the *vikshepas* (distractions) that come along with obstructions.

<< [9 Obstacles on the Path](#) [How to get rid of these obstacles](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

One-pointed Mind is Joy





Patanjali Yoga Sutras - Knowledge Sheet 27

Contd. from [knowledge sheet 26](#)

Now, how to get rid of these obstacles?

"Tatpratishedharthamekatattvabhyasaha"

tat = their; *pratisheda* = prevention; *artham* = for; *eka* = one; *tattva* = principle; *abhyasaha* = practice

"For their prevention, practice one principle."

- Patanjali Yoga Sūtra 32

To get rid of them just do one thing: beat the bush. Just go on beating it. Do just one thing, one-pointed attention in one thing. What happens when you keep doing one thing? Boredom comes, restlessness will surface. The restlessness and boredom take you to a peak that brings clarity. This is the only way out. Our mind is troubled because it is dwelling on duality. It has choice, so it is more confused, 'Should I do this? Should I not do that?' And it is jumping all round the place. This and that! And the mind is further divided. Divided mind is misery. And one-pointed mind is joy and all those moments when you have been very happy, if you would have noticed what happiness is, it is the mind becoming one whole. It becomes so total, so much together; then you have experienced joy in life, peace in life, bliss in life. Then you have experienced life itself totally. Duality and divided mind is the cause of fear and misery. There also if you do two things or too many things, it is not *eka tattvābhyāsa*. It is not one practice.

So what is the *eka tattva*?

Attending to one principle: that one principle could be God, could be a matter, could be Guru, could be Self, could be anything! But *eka tattva abhyāsa* - practice one thing! Then you get over all these obstacles. All these [nine obstacles](#) can be gotten rid of only if there is a certain amount of calmness in the mind, subtleness in the mind. This can be done. Otherwise, even that does not seem to be possible. Isn't it? In one-pointedness there has to be a certain degree of [calmness in the mind](#). You see that one principle in everybody. Oneself – myself is present in everybody. It is my Master that is present everywhere. There is nobody other than my Master; he is everything for me or God is everything for me. It is all me only. There is nothing other than this. Like this holding on to one principle and seeing that one principle in everything. This is the skill in life.

Our life is lived in the realm of multiplicity. In the world you live with many people and not everybody is the same. But how can you see the same thing in everybody? Nothing appears to be the same. No two people appear to be the same. But, here we are saying, see one thing in everyone, look and focus on that one principle. How is it possible? Then he said, "Okay I will give you one more sūtra."

<< [5 Signs of a Disturbed Mind](#) [Four Types of People](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Four Types of People

Patanjali Yoga Sutras - Knowledge Sheet 28

Contd. from [knowledge sheet 27](#)

"Maitrikaruna muditopekshanam sukhadukhapunyapunyavishayanam bhavanataschitta prasadanam"

maitri = friendliness; *karuna* = compassion; *mudita* = happiness; *upeksha* = indifference; *sukha* = happiness; *dukha* = misery; *punyaha* = virtue; *apunya* = vice; *vishayanam* = regarding; *bhavanataha* = by constant practice; *chitta* = mind; *prasadanam* = pleasant

"By practicing the habits of friendliness, compassion, happiness and virtues and by being indifferent to misery and sinful vices, your mind is pleasant."

-[Patanjali Yoga Sutra](#) #33

Patanjali categorizes people in the world. There can be only four types of people:

- People who are **happy**
- People who are **unhappy**
- People who are engaged in good acts, meritorious acts (**blessed** people)
- People who are engaged in not so good acts or demonic acts (**sinful** people)

How do you deal with them?

He says *maitri* – **friendliness with those people who are happy**. Be friendly with happy people. If you are not friendly with people who are happy, you will feel jealous. Your jealousy is because someone is happier than you. But if you own them, if you feel that they belong to you, then you will not be jealous of them. See, you are not jealous of someone very dear to you, someone very close to you. When they are happy it does not bother you. It does not bring jealousy in you. When you think so and so is very happy and they are not connected to you totally, then jealousy comes. Then he (Patanjali) says have friendship with them, have a feeling of friendliness with them.

You can see the same Self in everybody but the feelings will not be the same. It can differ for a beginner. One does not feel the same with everybody, though intellectually you may say that, 'It is only myself there', but since your feeling is not yet fully cultured, not fully established in itself, it still has its preferences. Then what preference will you take? Be friendly with those who are happy.

<< [One-pointed Mind is Joy](#) [Dealing with unhappy people](#) >>

Be Compassionate with Unhappy People



Patanjali Yoga Sutras - Knowledge Sheet 29

Continues from [previous Patanjali post](#) on dealing with happy people

Now, what about unhappy people? If you are friendly with unhappy people, what happens? You also become unhappy. So he says do not be friendly with unhappy people, but be compassionate with them. The second bhāva he has given is Karuna.

With unhappy people, do not be friendly with them, but be compassionate.

People who are suffering, have sympathy, compassion for them but do not hook on to friendliness because it drags you down also to be unhappy. You are unhappy and they are unhappy. You will be of no use to in helping them out. Do you see what I am saying? If you think you have to share your friend's unhappiness with them then share it. Then, will you be able to share your happiness with them? Not possible. So with unhappy people, do not be friendly with them, but be compassionate to them.

Difference between compassion and & pity

There is a difference there. Do you get this point? Karuna – compassion: be compassionate to them. Do not say, "Oh poor thing, it should not have happened to you." You know, we do not know how to be with people who are suffering. We go and make their beliefs more strong saying that God is so unjust. "Nature is so unkind to you. Why are you suffering? You poor thing!" We push them even further down, down the drain. Instead of pulling them out of the drain, we push them down. We do this unconsciously because we think that they are our great friends.

No. People, who are suffering, do not pity them. See there is a difference between compassion and pity. In pitying, you are not pulling them up. You are putting them down even more and most people do this. They make the belief of the person (who is suffering), about their sorrow, more concrete (about their sorrow) in whatever limited logic of their relative existence. Are you getting what I am saying? "Oh great injustice has been done to me." They are miserable and are on a self-pity trip and you go and say, "Oh you poor thing! You are so miserable. This should not have happened to you." So the person thinks, "Yes, see I am suffering." You do not help them in any way to wake up from/ to the Truth. This is nothing. Many people are suffering even more. Do you see that? I am not telling you to go and tell them, "What you are

suffering is nothing. Many people are suffering even more.” You will kindle anger in them. Have compassion for people who are suffering and not friendliness.

Next week: How to deal with people who are engaged in good or meritorious jobs.

<< [Four Types of People Feel happy, become one with people doing a good job](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's commentaries on Patanjali Yoga Sutras.)

Feel happy, become one with people doing a good job



Patanjali Yoga Sutras - Knowledge Sheet 30

Contd. from [knowledge sheet 29](#)

People who are doing a **good job or meritorious job**, those who have a lot of merits, who are blessed, **feel happy with them. Become one with them.** Feel that you are doing the job with them. Then the sense of competition with people who are doing a good job disappears. Jealousy subsides. Finding fault with people who are doing good things will go away. People have this tendency. When someone is good, someone is blessed, meritorious or doing some good work, people try to find fault with them. Do you see what I am saying? Trying to find fault in people who are doing a good job! They say, “Oh they should have done that better.” At least they have done that. You haven’t even done that and you say, “They should have organized better.” Mostly, criticism comes from people who do not work. Have you noticed this? People who do not do anything criticize others: “Oh that person did not do better.” Most of the time this happens.

Do not find fault, feel happy

Do not find fault with people who are doing a good job. Someone is doing great **service**, feel happy about it. Do not say, “Oh that person should do more service, should have done better. There is this flaw in the organization, that flaw.” Well, the organization can have so many flaws. So what? Yet this organization is doing such a good job to uplift people. Why not put your attention there instead? You say, “Oh the organization is strict and that person said this and this person said that.” One can get caught up in these tricks, finding fault. Do not find faults but feel happy for those people who are doing a good job.

Become one with them

When will you do this? When you will become one with them! It is like this: if the right hand is doing a good job, the left hand will appreciate it. "Oh, the right hand could write this beautiful poem." The left hand does not do it. It does not write, but it does not stop the right hand from writing. So it feels that it is a part of the other hand. Well, this hand can do something else. It can hold the table and paper and the other hand can hold the pen and it can write well. Similarly, when you feel that they are a part of you and they are doing a good job, you feel happy inside.

Mudita means happiness about people who are doing a wonderful job. Share the happiness of others and feel happy.

Next week: How to deal with people who do sinful acts?

<<[Be Compassionate with Unhappy People](#)

[Educate and ignore people who do sinful acts](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Educate and ignore people who do sinful acts

Patanjali Yoga Sutras - Knowledge Sheet 31

Contd. from [knowledge sheet 30](#)

Ignore people who do sinful acts - 'upeksha'. If somebody says some untruth, just brush it off. It is not worth thinking about them. We do the reverse, we do not think about people who do meritorious acts but we keep thinking about people who do sinful things. We do not ignore them. We keep chewing on it.

In all the newspapers there are big reports about somebody who committed a murder or some heinous act. Their whole story and their picture appears in the paper. Of course, nowadays people are beginning to write some positive stories about people. But comparatively very little, isn't it? So when you see people doing sinful things, educate them and ignore them.

Not just ignoring, but educating

You educate them [out of compassion](#) and ignore them. Otherwise you keep that in [your mind](#) and start worrying. You think somebody is imperfect and you keep thinking about it: "They are imperfect, they are imperfect." And you become imperfect yourself. You are no better than them, you are equally imperfect. You are even worse than that person. You think that the person is wrong. You think you are right? Just look into you, your acts are worse than that person's. Remember something: when you point a finger at somebody, "You made a mistake", three fingers are pointing towards you. You are three times more responsible.

But if you stop saying you, me, then you turn inwards and it is one. The whole lecture could be in silence. Not you, not just me, but all. That is all. That is yoga, which unites this, this, this and this!

Patanjali knew very well that humans have such feelings. He knows that the mind cannot have the same feeling towards everybody all the time. Feelings keep changing and feelings can be developed. So he said, have these feelings: friendliness, compassion, joy and happiness and ignore sinful things. Be indifferent – upeksha – to sinful things.

In this way, the chitta, your mind, is pleasant – '**chitta prasādanam**' – **gracious**. In the gracious mind, one becomes one-pointed very easily. Practice one thing: devotion to one thing or one aspect. Even if that becomes very difficult, he says, he will give you one more sūtra.

<< [Feel happy, become one with people doing a good job](#) [Rhythms of breath calm the mind](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Rhythms of Breath Calm the Mind



Patanjali Yoga Sutra Knowledge Sheet 32

Contd. from [knowledge sheet 31](#)

"Prachardana vidharanabhyam va pranasya"

prachardana = by splitting (expulsion); *vidharanabhyam* = by retention; *va* = optionally; *pranasya* = of breath

"By splitting and retention of breath in a special manner."

- Patanjali Yoga Sutra #34

Prachardana prāṇasya - breaking the rhythms of the breath, the natural rhythms of the breath and holding the breath, sustaining the breath in different rhythms. If someone asks you where has Patanjali talked about (Sudarshan) kriya, Patanjali has not mentioned [Sudarshan Kriya](#) directly. But in this one sentence there is a clue. You can have the trace of our practices to this one sūtra. We are doing the same thing, the rhythms. We are not breathing just however the breath goes, but we are bringing it consciously in a definite, particular rhythm. That is prachardana, splitting. Whatever [rhythm the breath](#) is coming through, splitting it and holding it on to different rhythms.

That is what we are doing. Prachardana vidāraṇābhyam va prāṇasya. In a special manner, modulating the prāṇa and the breath. By this also, [your mind also becomes calm](#) and one pointed, one focused.

Now, another sutra.

"Vishayavati va pravruttitirutpanna manasaha sthithinibandhini"

vishayavati = objects of senses; va = or; pravruttihi = activity; utpanna = appearing; manasaha = of the mind; sthithi = steadiness; nibandhini = causing

"By that very activity in the mind, through that very objects of senses, the mind can be made steady, brought to a standstill."

- Patanjali Yoga Sutra #35

Suppose this does not work. This does work but if you feel that there still a little incompleteness, then **vishayavati means, through any one object of senses, the mind can be stilled**. After singing bhajans, when we sit quiet. Then what is happening? Your mind is not running here and there at that time. Then you sit with your eyes closed and the mind is completely settled. [Meditation](#). Mind has come to that stand still, hasn't it?

Pravruttitirutpanna manasaha, some activities are in your mind, through that very activity through that very sense, it can be brought to a standstill.

Next week: Do you have the habit of being happy or unhappy?

<< [Educate and ignore people who do sinful acts](#) [Are You Looking For Freedom From Unhappiness?](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Are You Looking For Freedom From Unhappiness?



Patanjali Yoga Sutra - Knowledge Sheet 33

"Vishokꣳ vꣳ jyotishmatiĀ"

vishokꣳ = getting rid of unhappiness; vꣳ = or; jyotishmatiĀ = the bright effulgent state of the mind

"Get rid of unhappiness and at the same time know that your mind is bright or effulgent."

- Patanjali Yoga Sutra #33

If you have observed that some person is very unhappy, sad and you go and sit with that person for a few moments, you also start feeling depressed, sad. Have you experienced this? How many of you have experienced this? Somebody is unhappy and you simply go and sit with them, you start feeling unhappy. And someone is very joyful, someone is bubbling with joy and enthusiasm, you just go sit with them, you start laughing, you start feeling that way.

How Is Your Mind Trained?

Again, this feeling of being happy or unhappy is the training we have given our mind. If you have made a habit of being unhappy, you do not specially feel unhappy, but that has become sort of your second nature. To keep a long face and complain, you feel at home.

You can see this in all the senior citizens' homes. Very old people. They made a big habit, a long habit of complaining. So they just go on complaining even if there is nothing to complain also. They keep a long face and remain sad. Even though you would feel, "Why are they so unhappy? They may as well be happy." Haven't you experienced this? Don't you feel this? Why can't this person, who is aged, be happy? You would wonder. They have done everything they need to do, they have done everything that they wanted to do and they have everything they need. And still, they keep a long face. You wonder why. What is the need?

Many people are unhappy because they are unable to work. Well, that is the body's nature. When you are 80 years old and if you are unhappy because you cannot run as well as you could when you were 30 years - this is ignorance, foolishness.

The other day, a senior citizen came to see me. I asked him, "How are you doing? Are you happy?" He said, "See, I used to run so many miles a day. I used to work for 16 hours a day. Now I am unhappy because I cannot work so much. Now after four hours, I feel tired. After walking one kilometer I feel tired. How can I gain back my strength so that I can walk four miles a day?" I said, "What do you have to do walking four miles a day?" Because one feels inside, "I need to be fit" but the body is not listening. Inside the mind says, "I should be working. Earlier I used to work. How can I not work now? I am growing old."

This idea 'I am growing old' makes a person feel sad, unhappy. And such unhappiness, nobody can take out of you because it is a self-imposed unhappiness. And with that unhappy mind, the person gets jittery, angry, tense, all other things - negativity comes to them. They get soaked in negativity and they die like that. Do you see this happening?

Freedom From Unhappiness

Patanjali gives this idea: **vishoka**, means **get rid of the unhappiness**. The sadness is just your habit. Look into your mind and you see, "This is sadness. This is simply unfounded. This is self made." The moment you look at your mind, the self-made sadness will disappear. You become free of that sadness. It is just a concept like any other concept.

A concept like, "Oh! People do not respect me." This is baseless. "Nobody respects me. I am not smart enough". All ideas about oneself that one imposes on one, makes one very unhappy. "Nobody cares for me". Who does not care? Everybody will care for you. Why do you think that nobody cares for you? "I am so stupid". Who said you are stupid? Stupidity is only a comparison. You are wise to somebody who is more stupid than you. There is a scale for stupidity. You can get even people who are more stupid than you. Look down and feel you are wise. Your comparisons can bring sadness and disturbances in the mind. Do not compare yourself with somebody. Then you can be more happy. You see what I am saying?

Vishoka - make your mind free of sadness. That sadness that comes out of concepts. Do you see this?

<< [Rhythms of Breath Calm the Mind](#) [See your whole mind as a light, as a flame](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

See your whole mind as a light, as a flame



Patanjali Yoga Sutra Knowledge Sheet 34

Contd. from [knowledge sheet 33](#)

Jyotishmati pragnya. See your whole mind as a light, as a flame. Your consciousness is a flame, your mind is a flame. You forget this. Because of this presence of the mind as a flame in you, your entire body is functioning. Otherwise, you will be like an unlit candle.

Life and light are synonymous

What is a flame? How does that flame work?

A flame lives on oxygen. What it does? A flame uses some matter from the substance earth and then it uses oxygen and lives.

What is life? Life is also the same. It uses oxygen and lives on some matter. Just like flames live on wax and the wick, and use oxygen. Your life, the mind uses the body and the food in the body as wax, and the air as oxygen, and exhibits activities in the body.

Like the flame exhibits, consciousness exhibits life. Life and light are very synonymous. They are very close. If you put a bottle above the candle, the candle will be put off in a few minutes. The same thing, if you are locked in a room without any windows, you will live only for those many hours, eight hours. The candle may burn for eight minutes. In the room, if you are locked, you will live for a few hours and then you will die also. Very similar, isn't it? Whatever you do to the candle, the same you do to the body also; the same reaction will come.

So you pour more wax into this flame and it will light up more. You put food to the body and then the body lives longer. If the wick has become charred and very burnt out, any amount of wax you put into it, it will still be put off. So the wick has its own limitation. Similarly, the body, after certain years of burning, any amount of food you put, it does not sustain the body. It (the body) does not hold on. The body functions just like a wick. Just like the oxygen, the flame comes up.

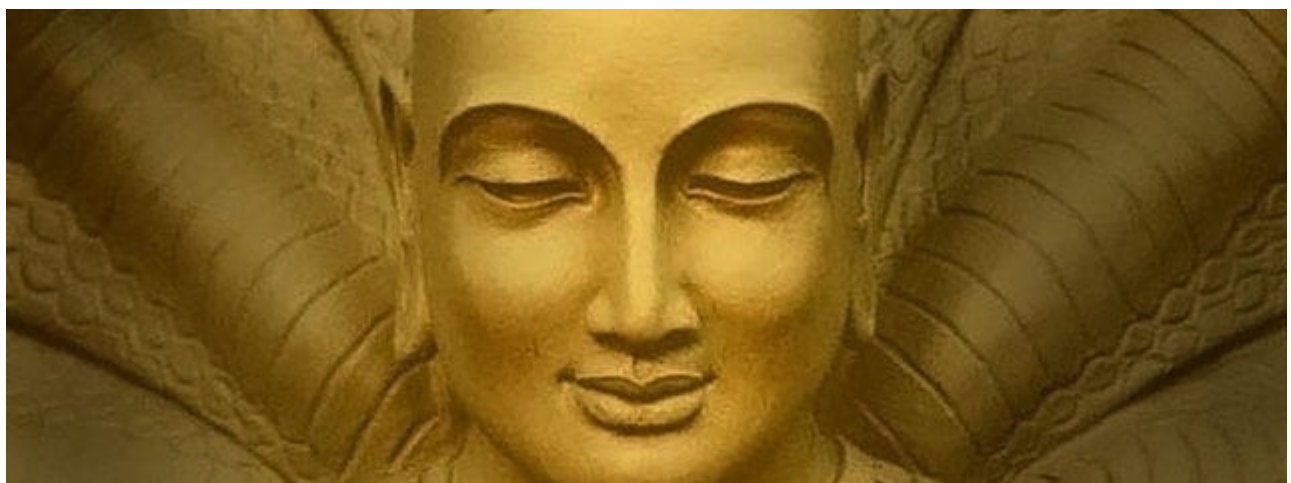
This body is holding on to the *jyotishmati pragnya*. *Vishoka vā jyotishmati* - either get rid of unhappiness, be happy, and at the same time, know that your mind is made up of light. It is not matter. Your mind is energy. You are energy. *Jyotishmati*.

<< [Are You Looking For Freedom From Unhappiness?](#)

[Keep your mind engaged in the thoughts of the enlightened](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Keep your mind engaged in the thoughts of the enlightened



Patanjali Yoga Sutra Knowledge Sheet 35

Contd. from [knowledge sheet 34](#)

“Vitaragavishayamvachittam”

*vitara*ga = beyond cravings; *vishaya*m = objects; *va* = or; *chitta*m = mind

“That mind which is free from craving for objects blossoms fully.”

- Patanjali Yoga Sūtra 37

Keep your mind engaged in the thoughts of the enlightened. Now I tell you that your mind is also like water. In whichever cup you put water, the water assumes the shape of that cup.

In the same way, whatever thought you engage your mind in, your mind becomes like that. It develops all those qualities of that wherever you put it (your mind). So in the next sūtra, Patanjali says, *vitarāgavishayamvāchittam*.

Vitarāga: One who has gone beyond the cravings; one who is liberated from cravings. If you think of him or her, if you think of such a person, then your mind also gets those qualities. It begins to feel the peace, feel the quietness. You start assuming all those qualities and start developing those qualities within you. Most simple. *Vitarāgavishayamvāchittam*.

Our mind is like air, is energy, all permeating. Air does not have a location. It is not fixed somewhere. *Vitarāgachitta* is all-pervading. So that air, that cool breeze, that energy enters into your system.

Mind is also like ether. Your consciousness is ether, is all-pervading. *Vitarāgavishayamvāchittam*. Yet, you apply your *rāga* (cravings) and *dvesha* (aversions) even there. That is why it is said, Guru means enlightened person. Do not see him as a human being, as a person with likes and dislikes. Otherwise your mind goes towards what he likes or dislikes and you go over a big trip in your own mind with likes, dislikes, cravings and aversions, and then anger, all these things come.

Instead, you see consciousness as pure consciousness, as peace, as joy. Even if any thoughts come, likes and dislikes come, again do not struggle. “Oh I should not think like that, like this.” Just let go. Relax.

Vitarāgavishayamvāchittam. Very simple. Immediately you begin to draw that energy and you assume that form.

You should try this on yourself and experiment. Think of somebody who is very nasty and you start feeling all those nasty emotions inside. Have you experienced this? Think of somebody who is very jealous of you and then you will feel such uncomfortable sensations. Think of somebody who is into drugs and alcohol and who is very miserable and you will feel all these knots coming up in your body. Have you experienced this? Think of somebody who loves you very much and see how nice feelings come up in you. Isn't it?

Vitarāgavishayamvāchittam. By putting your attention, your mind on the enlightened, your consciousness also becomes more and more alive and more filled with light.

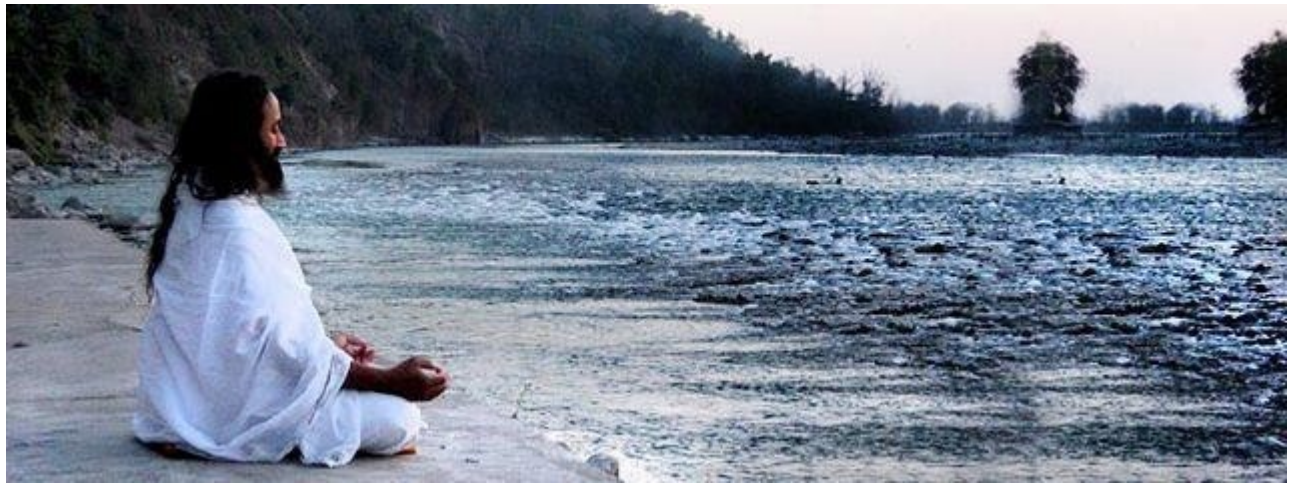
That is why Jesus also said, “If you have to go to my father, you have to go through me. There is no other way”. It means that you have to go through the Master because the Master is a solid example. Because you have to pass your mind, go through your mind. And what can help your mind is the doorway. The door, with the vibrations, to go through the mind. Those vibrations, sensations manifest in that body where the *chitta* is *vitarāga*, is fully blossoming without any hindrance. *Vitarāgavishayamvāchittam*.

<<[See your whole mind as a light, as a flame](#)

[Enlightenment is to realize that this reality itself is a dream](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

Enlightenment is to realize that this reality itself is a dream



Patanjali Yoga Sutra Knowledge Sheet 36

Contd. from [knowledge sheet 35](#)

"Swapnanidrajanalambanam va"

swapna = dream; *nidra* = sleep; *jnana* = knowledge of; *alambanam* = meditating on, by knowing; *va* = or

"The knowledge of dream or sleep can also awaken you."

- *Patanjali Yoga Sūtra 38*

It means the knowledge of sleep and dreams. This is very interesting. **You sleep all your life, but you have never met your sleep.** This is the irony. This is like a person who has lived all his life with millions in his hands but did not know how to spend it and lived very poorly. It is like a person who is sitting on the dining table with a very delicious, elaborate meal, but he does not know that it was a meal and does not know how to eat it and is starving to death. It is the same with our life too. Sleep is there but we do not know what sleep is! We dream everyday and we do not know what a dream is! You have not understood what a dream is. When you are asleep, what happens? You are letting go of everything. That is what sleep is. If you hold on to any one thing, can you sleep? All your identity disappears. In sleep, you are not a male or female. There is nothing called as a male sleep or a female sleep. There is nothing called as a rich man's sleep and a poor man's sleep. There is nothing called as an intelligent man's sleep and a stupid man's sleep. Sleep is sleep.

In sleep what do you do?

You let go of all your identities, of who you are, you let go of all your likes and dislikes. Thank God. It is the one time when you do not hold on to any likes or dislikes. You cannot carry anybody into your sleep. However dear a person is, they cannot go into your sleep. In your sleep, you are devoid of all your identity, of who you are, your cravings, your aversions, your likes and dislikes. Isn't it? You let go of all of them and what do you do? You simply rest. You do not do anything.

This is exactly what meditation is - when you do not do anything. **For God's sake, in meditation do not do anything.** Or for your own sake, do not do anything. Do nothing and let go of everything, as you do during sleep. The knowledge of sleep. That leads you to *samadhi*.

Knowledge of dreams

Ignorant people make dream a reality and enlightened people see this reality as a dream. Utter ignorance is trying to interpret dreams. Enlightenment is to realize that this reality itself is a dream. Do you see the difference? If you go to any enlightened person and say this is my dream, he will say, "Forget about it. Wake up". When you go to a dream interpreter, they say, "Oh! This means that, that means this." They put more ideas in your head, trying to interpret all your dreams. Such ignorance!

Next week: Know more about dreams and the five types of dreams.

<<[Keep your mind engaged in the thoughts of the enlightened](#)

[Your mind is more in a dream than it is awake](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Your mind is more in a dream than it is awake



Patanjali Yoga Sutra Knowledge Sheet 37

Contd. from [knowledge sheet 36](#)

Knowledge of Dreams

There are five types of dreams:

1. The first type of dream is that which comes up in the form of your cravings and desires. **Your unfulfilled desires come up in [dreams](#) as fulfillment.** Have you experienced this? You want to drink water and you say, 'Not now.' You want to eat ice cream, pizza and you say, 'Not today.' And then you go to bed and in your dreams you munch or eat pizza and you have a big scoop of ice cream. You wanted to go for a walk with somebody, your boyfriend or girlfriend, and you could not do it and in your dreams you find yourself going on a walk, going on a boat and skiing in the mountains. All these are your latent desires which come up in dreams. Desires and fears come up as dreams.
2. The second type of dream is related to [stress](#) released from past experiences (which could come up). All that you have experienced in life comes up as dreams.
3. The third type of dream is an **intuitive dream**. You get an intuition of what might happen in the future.
4. The fourth type of dream is a **mixture of all these four types**.
5. The fifth type of dream has nothing to do with you; **it is to do with the place you are sleeping in**. You are sleeping in a hotel in Italy and in the dream, you experience all the Italian sounds coming and all those strange languages. How many of you have experienced this? You hear people's dialogues which are in a completely different language; you have no idea what it is. But still, you continue to see all those things happening. This is to do with the place (space) there.

So these five types of dreams can occur. And the thing is, you do not know which one is what. Usually, it is the fourth type of dream which is a mixture of all these (types of dreams). So you cannot really distinguish and say, 'This is my intuitive dream.' It could be; it need not be. So a wise person would simply brush them all aside. Anyway, it is of no use. It is only a dream.

Even this waking reality is a dream. Now you are all sitting here, tomorrow you will be somewhere else and next week all this will be a dream. What you would do next week is a dream right now. Your mind is more in a dream than it is awake.

Next week: Two states of [consciousness](#)

<< [Enlightenment is to realize that this reality itself is a dream](#)

[The knowledge of dream or sleep can also awaken you to the truth](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

The knowledge of dream or sleep can also awaken you to the truth



Patanjali Yoga Sutra Knowledge Sheet 38

Contd. from [knowledge sheet 37](#)

There are only two states of consciousness. One is deep sleep or dreaming: day dream or night dream. Throughout the day one dreams, "Oh, what will happen to me? Or I will do this, I will do that." Building castles in the air. However, once you know that you are day dreaming, that very moment a gush of energy overtakes you; you become alert and that alertness wakes you up to the reality. You are awakened. That awakening is *prajna*, *samadhi*. That moment alone you are fully alive and awakened to the truth of what is. Rest of the time, it is all sleep.

So, even knowing that, "Oh, I have been in deep sleep", "I have been in slumber", "I have been dreaming", wakes you up. Patanjali has done a great favor to all by quoting this one sūtra: The knowledge of sleep awakens you.

When a person is sleeping, he is not aware that he is sleeping. The moment he realizes that he was sleeping or that this is sleep, he is already awake.

A person who is day dreaming does not know that he is day dreaming. The moment he knows that he was day dreaming, he wakes up to the reality that very moment, instantly. Even when you do (sudarshan) kriya and *prāṇāyām* and nothing is happening to you, are you not day dreaming or are you sleeping? There can only be two possibilities. There is no third possibility. Are you day dreaming? If you are day dreaming any amount of *prāṇāyām* cannot help you because your mind is galloping on a dream, "Oh I will be the President of Germany or some place". You do not know how much of a headache it is to be the President of Germany. But the mind goes on such a race.

It is so difficult for politicians to get into any *sādhana* because their mind is in a constant state of daydreams. The pity is that they do not know that they are day dreaming and their dream is worth nothing. Worth nothing.

Swapna nidrā jnana ālambanam vā -

The knowledge of dream or sleep can also awaken you to the truth.

Next week: Many ways of meditation

<< [Your mind is more in a dream than it is awake](#)

[Meditation opens up the smallest atom to the Infinite](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Meditation opens up the smallest atom to the Infinite



Patanjali Yoga Sutra Knowledge Sheet 39

Contd. from [knowledge sheet 38](#)

“Yathābhimatādhyānadwā”

yatha = as per; abhimata = your appeal, choice; dhyana = by meditation ; va = or

Many different types of meditations are there. In any one of these meditations, you can become one. There are many ways of meditation. Choose one - whichever suits you, whichever you like. Not that you do one today and another tomorrow and another, the day after and another, the other day. No. Take one and finish it and just stick on to it. Go with it. Take one path and go into one path. Not that today you are with one Master, the next day you are with another [Master](#) and the third day, you read another book. You will get so confused and worked up.

All the ways are good, but take one way and go deep into it. Without criticizing others. Then you will be building up that one thing in you. *Yathābhimatā dhyānadhwā*. There are various ways and different methods of [meditation](#). What is the sign of progress in this? He says –

“Paramanuparamahattvantosya vashīkaraḥ”

paramanu = the minutest atom; parama = the greatest; mahattva = infinity; antaḥ = end; asya = in the yogi's; vashīkaraḥ = purview.

“Then the minutest atom, to the greatest and the infinite comes under your purview.”

Then, the smaller than the smallest and bigger than the biggest comes within this purview of operation. [Nature](#) loves you and starts supporting you. **From the atom, smaller than the smallest, to the bigger than the biggest, comes within the purview of your operation of life.**

<< [The knowledge of dream or sleep can also awaken you to the truth](#)

[Mind and Senses Become Steady in Samadhi](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Mind and Senses Become Steady in Samadhi



Patanjali Yoga Sutra Knowledge Sheet 40

Contd. from [knowledge sheet 39](#)

“Kshenavrutterbhijatasyeva manergrahetrugrahana grahyeshu tatsthatadanjanata samapattihi” (I Sutra 41)

kshena = powerless; vruttihi = modulations of the mind; abhijatasya = transparent; iva = like; manehe = crystal; grahitri= the knower; grahana = knowing; grchya = the knowable; tatstha = remaining in it; tadanjanata = in spite of being with objects; samapattihi = samadhi.

“On making the modulations of the mind powerless and on becoming like a transparent crystal, the mind, which holds the senses or the objects of the senses, inspite of being engaged in the world of senses - all the three (mind, sense and objects) are in a state of harmony in samadhi.”

This sutra of [Patanjali](#) says, "You become like a crystal". A crystal exists, but it still allows light to pass through it totally. Though you exist with a body, in the state of samadhi, you are not there at all. You can live as though you do not exist. This is samadhi. When you are with the Self, you are just with the Self - steady, blissful, joyful. When you are with the senses, you are totally with the senses and when you are the object of the senses, you become the object of the senses.

How? Like a crystal. Behind a crystal, you keep any colored light and the crystal, without any obstruction, assumes the color of that light. In the same way, you look at the mountain; you become one with the mountain. This is samadhi.

Eyes are the windows for you to see the world and for the world to see your soul, and how steady it is. If someone is too ambitious, too greedy, their eyes will indicate that. You can know that the person is so selfish, so greedy and so ambitious. If the person is kind and compassionate, their eyes will reflect that. Eye means the face, the senses, everything, not just the physical eyes. Your appearance, your walk, your behavior, your words and your entire life reflects what you are deep inside. This is the job of the senses. They give you the knowledge of the world and the knowledge of you to the world!

When you polish your senses and make them hollow and empty, they become like a crystal. The soul in you reflects that Soul, that Lordship in you. Then, when you look at the flower, you are just looking at the flower. You are touching the flower, you are feeling the flower. All your senses become totally active. Like the crystal which reflects the senses, the objects of the senses reflect the *Purusha* inside you, the being in you, the one Divinity in you. This is *Sabeeja* Samadhi.

You look at the mountain and it reminds you of your Self, the [consciousness](#). You look at a flower and the flower reminds you of consciousness. You look at the sun, moon, water, or just stare at the ocean waves and that gives you the idea of the unknown, the formless energy in the Self by which all this has come up. At that very moment, samadhi is happening. You are in samadhi. Now, by looking at the sunset you are in Samadhi, the mind is steady and senses are steady. Steadiness is Divinity. Steadiness is strength. Steadiness is dispassion.

You can experiment with this. For a few moments, you keep your body still and keep your eyes still and you will see that almost immediately, the mind will also become steady. Stand still and the mind will also come to a standstill. This is when the time stops, breath stops, immortality begins. Before time swallows you, you swallow time. That is [samadhi](#).

<< [Meditation opens up the smallest atom to the Infinite Secrets of Samadhi](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Secrets of Samadhi



Contd. from [knowledge sheet 40](#)

[Samadhi](#) is that state where you feel you can stay like that for a few million years. Samadhi is a state where the mind freezes. It is like you put the vegetables and fruits in the refrigerator to freeze and they stay fresh forever. Samadhi is the refrigeration of your life. It is the:

Secret of youthfulness,

Secret of bubbling enthusiasm,

Secret of renewal of life.

Samadhi is Steadiness

Yet all of us have wrong concepts of samadhi. We think that samadhi is going underground, not breathing. People become very skinny, have ashes all over their body. Very funny ideas about samadhi! Every experience of your senses, what you see becomes very bright, colorful and complete in samadhi. Keenness of observation. You know what usually happens when you are happy? You feel expanded. Have you observed how do you feel when you are happy? You feel you are bloating. Something in you is expanding. You don't feel the body but you just feel an expansion.

What happens when you are sad? You feel tied up, sorrowful, contraction, tightness, reduction. Also, when we feel expanded, when our awareness is expanding, we tend to fall asleep. We don't seem to have keenness of awareness. We seem to be more uptight and not relaxed.

See, if you have to thread a needle, it requires good alertness to do that, right? A half-sleepy person or somebody who is drowsy or one who is a drunkard cannot do that. If they have to string some very small, tiny pearls, they cannot do it. Do you see what I'm saying? To do a very minute thing, you need keenness of awareness. There are many people who are doing such skilful jobs, knitting and what not. Making jewelry out of tiny little pearls. They do it with a lot of sharpness of awareness. They can carve and do all this on one grain of rice!

At the same time, when the awareness is expanded, there is no keenness of [awareness](#). When there is keenness of awareness, there is no relaxation, there is no expansion of awareness. The combination of both of these where you are totally relaxed, happy and expanded, and at the same time where you have the sharpness of awareness, sharpness of intelligence, that is *Sabeeja* Samadhi.

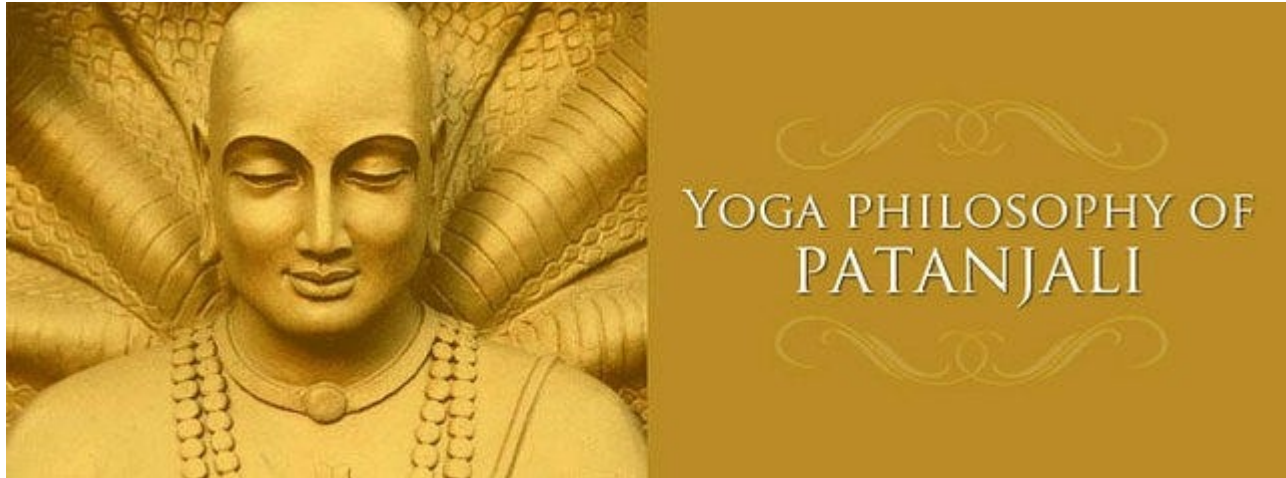
Your [senses](#) become so clear that they can perceive better, see better, think better, hear better. You know, 95 percent of the population in the world does not hear properly. You tell people something and ask them to repeat later. You can bet that they will not repeat the same thing. Or, if you talk to them for 15 minutes and ask them to say whatever you said in those 15 minutes, they can hardly repeat whatever you said for 15 seconds or 1 minute at the most. The other 14 minutes of whatever you have spoken has simply escaped in the wind, in the space! People have not heard it. Many people who repeat the Basic Course (Art of Living Part 1 Course) four or five times say, "Oh? This was not told during the first time." The teachers would have experienced this, "I don't remember if I have done it before!"

The same thing with seeing. People do not see. You can get many such instances. You can do many such experiments to prove this fact that people do not see things as they are. We are insensitive to people. This is another thing because we don't see or hear properly; we are totally insensitive to people's feelings. Samadhi is being sensitive to others' feelings too. When you become sensitive, when this instrument here becomes sensitive, the world, the nature becomes sensitive to you. Nature listens to you. How can this happen? What is the condition?

<< [Mind and Senses Become Steady in SamadhiSteadiness, in spite of being in any sensory activity, is Samadhi](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Steadiness, in spite of being in any sensory activity, is Samadhi



Patanjali Yoga Sutra Knowledge Sheet 42

Contd. from [knowledge sheet 41](#)

"Ksheenavruttihi" - When all these five activities, which we have dealt with before, are subdued. Subduing these activities.

(I Sūtra 41)

"Kshenavrutterbhijatasyevamanergrahetrugrahanagrahyeshutatsthatadanjanatasamapattihi"

Kshena = powerless; vruttihi = modulations of the mind; abhijatasya = transparent; iva = like; manehe = crystal; grahitri = the knower; grahana = knowing; tatstha = remaining in it; tadanjanata = in spite of being with objects; samapattihi = samadhi.

"On making the modulations of the mind powerless and on becoming a transparent crystal, (the mind which holds the senses of the objects, in spite of being engaged in the world of senses), all the three (mind, senses and objects) are in a state of [harmony](#), in samadhi."

The consciousness, which grabs or holds, and the object which it holds, and the [senses](#) through which it holds: when all the three are in harmony, that is samadhi. Do you get this point? The one who is seeing, the mind, and the Self, which is seeing, are in harmony. The senses are in harmony, the eyes are in harmony.

The eyes are the instruments through which the beholder sees. Ears are the instruments through which you hold the sound. So your ears, the sound, and from where the sound is coming - you see all the three are connected. They all become keen, crystal clear.

When can this happen? When your mind is not going on its own trip of regret, anger, anticipation or all that. Proof, wrong knowledge, fantasy, sleep and memory. You know, when you look at a mountain, you don't just look at the mountain; you say, "Oh! This is beautiful", and then it does not stop there, "Oh this is like Canada, this is like Himalayas". Immediately, something is added to it.

So you are not seeing it as it is, but you are seeing it through comparison, memory. That is not [samadhi](#).

There is an old story in India. A king had heard about a garden that a person had created with sunflowers. It was a beautiful sunflower garden in the middle of a desert. Rajasthan (a state in India) is all desert.

So amidst that desert, a man had cultivated, toiled and created a sunflower garden. The king had heard about it and since it was believed to be beautiful, he thought that he should go and see it. When he went there, he saw only one sunflower.

The man who was cultivating it had removed all the other flowers but one. The king said, "What is this? I have heard a lot about your garden". The gardener said, "See, this is the flower for you! When there are many flowers, you will compare. Just to make it easy for you to look at the flower, I removed everything else. Your calculating mind will start, this is bigger, this is bigger, that is bigger. This one has blossomed, that one has blossomed."

Now, the king had no choice but to look at only one flower!

Graheetrugrahanagrahyeshu. That which holds. What holds? The mind, the soul holds the sight, the sound. It holds the space, it holds the memory, it holds the senses and the objects, and all the three are in samadhi. This is Sampattihi Tadasthatadanjaata.

Though you are engaged in the activities of the senses, there is no feverishness. There is steadiness. Do you see what I am saying? You are eating food and every bit of it you taste and it is just moving gracefully through your throat. Otherwise, you are stuffing your food inside and it is like a stampede.

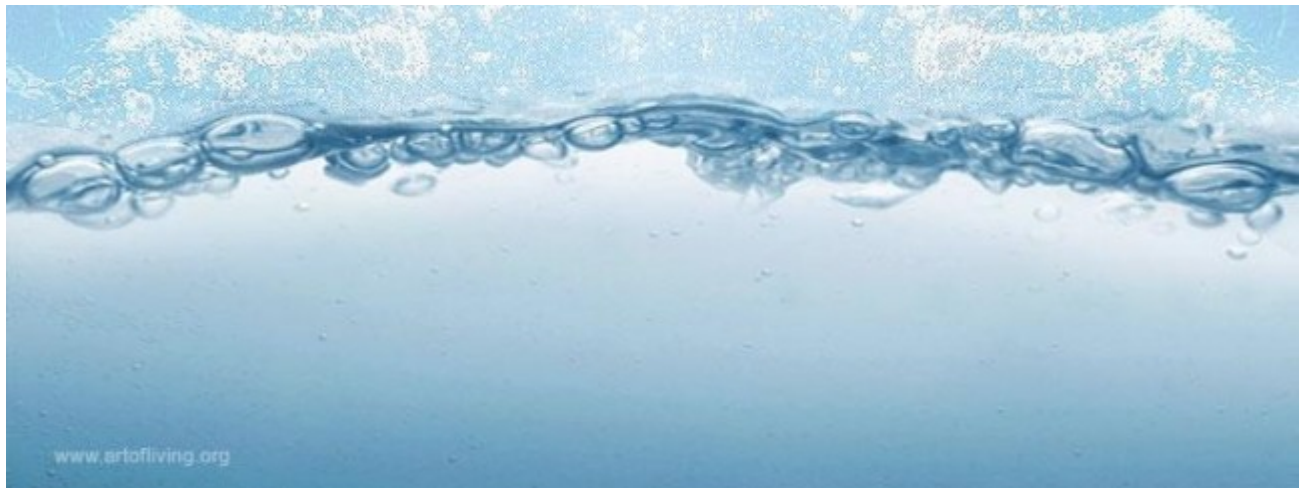
The more anxious you are, the more nervous you are, the more shaky you are, you stuff food very fast. Have you noticed this? This is not samadhi. Eat the food thoroughly. Sixty percent of the food gets digested in the saliva of the mouth itself. Forty to sixty percent.

Steadiness: in spite of being in any sensory activity. Patanjali goes on to explain a few more things, such as very subtle modification of the senses. Okay, you are experiencing. Even in this, the mind is coming up, the knowledge about it. "This is an apple which I am seeing, this is a rose which I am seeing, this is so and so..." All this is a very subtle discussion or awareness about the knowledge of the past and the future. Patanjali calls this Savitarka.

<< [Secret of Samadhi Gateway to Spiritual Awakening](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Gateway to Spiritual Awakening



Patanjali Yoga Sutra Knowledge Sheet 43

Contd. from [knowledge sheet 42](#)

“Tatra shabdhartha jnana vikapaihi Sankerna savitarka samapattihi”

Tatra = there; shabda = words; artha = meaning; jnana = ideas, knowledge; vikapaihi = subtle modification of the senses; sankerna = mixed up; savitarka = undisturbing thoughts; samapattihi = samadhi

“In savitarkasamadhi, the samadhi in which undisturbing thoughts arise, there exists words, with their meaning intermixed with ideas, all of which are subtle modifications of the senses.”

Here there is a little debate - a few thoughts are going on here, yet, those thoughts are not disturbing the harmony. certain thoughts which throw you off the balance. There are certain thoughts that help you to come to a steady, calm state of awareness. So Patanjali says that this is Savitarkasamadhi. There are also some thoughts, some discussions or arguments. It is not an argument, it is a discussion.

“Smruti parishuddhau swarupa shunya varthamatranirbhasa nirvitarka”

Smruti = memory; swarupa = nature; shunya = void; iva = like; artha = object; matra = alone; abhasa = nothing at all; nirvitarka = wordless, without any debate; parishuddhau = cessation or purified

“Nirvitarkasamadhi, or the samadhi in which no debate exists, is that in which the memory is purified (ceases to exist), and is a state which is pure void alone, and in which there is a feeling of nothingness.”

In another type of samadhi, you are not aware of anything. You just know that you are - that is it. This is meditation with eyes closed. When your eyes are closed, you simply know that you are, but you do not know where you are, what you are, who you are, as though you are not there at all! There is just an aabhas, a feeling that you are nothing more than this feeling that “I am”. This is known as Nirvichara Samadhi, Nirvitarka Samadhi.

<< [Steadiness, in spite of being in any sensory activity, is Samadhi Experiencing Thoughtlessness](#) >>

Experiencing Thoughtlessness



Patanjali Yoga Sutra Knowledge Sheet 44

Contd. from [knowledge sheet 43](#)

(I Sutra 47)

"Nirvachara vaisharadye adhyatma prasada"

Nirvachara = thoughtless, a state of being hollow and empty; vaisharadye = undisturbed pure flow; adhyatma = spiritual; prasada = grace

"The experience of the state of thoughtlessness, being in the undisturbed state of hollow and empty, spiritually brings the grace of the being."

More and more experience of the thoughtless state of mind brings *adhyatmaprasada* – Grace of the Divine Lord. Grace of the Soul gets manifested. *Adhyatmaprasada*. Spiritual awakening, spiritual blossoming happens more and more, being hollow and empty spiritually. *Nirvachara vaisharadye* – mastery over hollow and emptiness. *Nirvachara* is really hollow and empty. *Adhyatmaprasada* – grace of the being, the inner most, comes home, blossoms.

(I Sutra 48)

"Ritambharatatra pragna"

Ritambhara = intuitive knowledge, tatra = there, pragna = consciousness

"There the consciousness is full of intuitive knowledge."

That awareness is with the special knowledge. *Ritambhara intuitive knowledge*. The knowledge which is flawless, which is beyond time, which is steady, and which is benevolent. *Ritambhara*, full of truth. The truth state of consciousness.

This is different from –

(I Sutra 49)

“Shruta anumana prajñabhyam anyavishaya vishesharthvat”

Shruta = heard; anumana = inferential; prajñabhyam = understanding

intellectually; anya =different; vishaya = subjects; vishesharthvat = special meaning

“It is a special knowledge which is different from what you have heard, inferred, or understood intellectually.”

This is different from the one which you have heard or you have guessed. The knowledge which comes from the depth of the being is different from the one which you have read, which you have heard, or which you have guessed through the intellectual sense. *Shruta anumana prajñabhyam anyavishaya vishesharthvat*. It is different from everything else and very special.

(I Sutra 50)

“Tajjaha samskara anyasamskara pratibandhia”

Tajjaha = born from; samskara = impression; anya = other; pratibandhia = bonding

“The impression born from the experience of the highest state of consciousness can wipe out other impressions which cause bondage.”

Impressions of that state of consciousness can wipe out all other impressions in the mind which are useless, which are not necessary. To some degree, this keeps happening to all of you. Five percent, ten percent, fifteen percent, twenty percent, fifty percent, eighty percent. In the very first sitting of meditation, when you started, you erased something of the past. The deeper you do, the more hollow and empty you become; you feel that you are a different person, a new person. Many come up with this experience, “Oh, I feel totally different, changed. I am not the same person.” What has happened? It has been removed, erased. The *other samskara*, the other impressions from the mind are removed. It makes you new, it renews you again and again.

Often, you would have experienced that when you remember the past, you are not the same person. That was not you, you feel, as though you are not at all connected to that person who did those jobs. How many of you feel this way? Whatever you did 15, 20 years ago, turn back and see. You will wonder, “Am I the same person? I did not do it. Somebody else did it”. Why? This is because the *samskara* of your consciousness has been erased, those things of the past have been erased. This makes you a new person, every time, every day. This is pure knowledge. If someone holds on to you for something what you did in the past, just laugh at them. This is because you are not the same person now. You see it as though somebody else did it.

<< [Gateway to Spiritual Compassion is forgiving someone without them knowing it](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Compassion is forgiving someone without them knowing it



Patanjali Yoga Sutra Knowledge Sheet 45

Contd. from [knowledge sheet 44](#)

Have you heard this story from Buddha's life? I have said it before. Buddha was in an assembly and then a gentleman came and he was very furious. He thought Buddha was doing something wrong. He was pulling people away and people were all meditating now and they were very calm and quiet. He was a restless businessman and he found his children going and sitting with Buddha and meditating, two hours every day. He thought that if his children would engage themselves in business at that time, they could make more money and they would be better off. Two hours of going and spending with [somebody with your eyes closed!](#) What will anyone get? So he was very upset and said, "I am going to teach a lesson to this man".

So, with furiousness, he came and looked at Buddha. He walked straight to Buddha. You see, he was a well-known businessman of that locality. As soon as he came near Buddha, all his other thoughts disappeared but anger was still there. He was shaking. He could not speak. Now words wouldn't come out of his mouth, but he spat on Buddha's face. Buddha simply smiled. All his disciples around there were so angry but they could not react in front of Buddha. So, everybody held their lips and fists tight. They wanted to ask him, "How dare you do this?", but could not say anything. This man could not stay any longer. After he spat, he thought that if he stayed a few minutes longer, he would burst out. So he ran away.

Buddha did not react or say anything. He just smiled. For the first time in his life, that man met somebody who would just smile when he spat on his face. The man could not sleep that night and his whole body underwent [such a transformation](#). He was shivering as if there's an earthquake. His whole world became upside down. The next day, he went and fell at Buddha's feet and said, "Please forgive me. I did not know what I did". Buddha said, "I cannot excuse you!"

Now, the disciples were shocked. Then Buddha had to explain again what he meant because everybody was in a state of shock. He said, "Why? When you did not do anything, why should I excuse you? What did you do? What wrong did you do?" He said, "No, I spat on your face yesterday. I am that same person". Buddha said, "Oh! That person is not there now. If I ever meet that person whom you spat on, I will tell him to excuse you. To this person who is here, you have done no wrong". [That is compassion](#).

Compassion is not saying, "Oh! Make somebody a culprit and then I will forgive them". That is not compassion. Your forgiveness should be such that the person who is forgiven does not even know that you are forgiving them. They should not even feel guilty about their mistake. This is the right type of forgiveness. If you make someone feel [guilty about their mistake](#), then you have not forgiven them. That guilt itself is the punishment, that itself is good enough. Guilt is good enough to eat you, swallow you. Knowledge takes you away from the guilt and puts you on a pedestal where you do not see the world at all. You do not see the world in the sense that you do not see all this complicated chit-chat of this small world. They all appear insignificant.

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Golden Rule in Samadhi: Be Patient yet Dynamic



Patanjali Yoga Sutra Knowledge Sheet 46

Contd. from [knowledge sheet 45](#)

(I Sūtra 51)

“Tasyapi nirodhe sarvanirodhannirbejaha samadhihi”

tasya = that; api = too; nirodhe = by suppression; sarva = all; nirodhat = due to suppression of ;nirbējaha = seedless; samadhihi = samadhi.

"Nirbeja samadhi or the samadhi of no seeds in which even the feeling of some impressions are also removed along with the removal of the impressions themselves."

This is another kind of Samadhi, where even that feeling of some impressions are also not there. There is no end to this. There are many [different types and states of awareness in Samadhi](#) being described. The path is long. Every step is complete in itself. It is not that you are aiming at a goal after sometime. The goal is in every moment. Yet the path is long. Do you get it? The path is very long, but the goal is in every moment. The goal is at where you are in patience. It is not that you are in a hurry, "Ok, I want Samadhi today". Yes there should be all enthusiasm, but, at the same time, with that enthusiasm, patience. Do you see this? This is an interesting point. Those who are [very enthusiastic](#) have no patience.

People who have patience are very lethargic "Okay, we will do, we have a life time". Others are restless, "We want it right now". Do you see this? Everywhere you can see this. They are either of this extreme or that extreme. See, it is like you can have a sleep, but you cannot have a quick sleep. Hurried sleep is not possible. You cannot say, "I am in a hurry. I should sleep quickly and go". Okay, try to sleep quickly. Ten minutes of short rest. Quick, hurry – not possible.

Similarly, in the same way, you cannot remember in a hurry, "Okay, let me remember, quick, quick, quick!!!" The hurry in remembering delays the remembering. When you want to remember something, the more you hurry, the more restless you are to remember it, the longer it takes for you to remember. Isn't it? Same with sleep, same with meditation.

You cannot say, "I am going to have a [quick meditation](#)! I have no time!" Not possible. So this path, the middle path, the golden path, wherein you are enthusiastic, you are in a hurry, at the same time, you are patient. You are patient, at the same time you are not lethargic. You are not postponing things. You know, often when people have to do something good, for their personal development, they say, "If God is willing, I will do it. If God is willing, it will come to me". They leave it to God, when it comes to one's practices and development. When we have to do something in the world, they do not say, "God willing I will build a house or if God is willing, I will make a relationship". You do not do that! You look for a relationship, you look for a house, look for a job, look for money. For all this you put your hundred percent, but, if you have to do something for others, you say, if God is willing it will happen. Many people do that, at least in India. I think it is the same everywhere. If God wills, then it will happen. It should be the other way round. So, patience and dynamism. That is the golden rule. There goes the first chapter!

<< [Compassion is forgiving someone without them knowing it](#) [Introduction to Kriya Yoga](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Introduction to Kriya Yoga



Patanjali Yoga Sutra Knowledge Sheet 47

Contd. from [knowledge sheet 46](#)

When somebody is anxious, they are unaware of time, of every moment passing, isn't it? This is because the whole focus is on the event, on the happening, rather than just on the time. When someone is waiting for the train to come, they are waiting. So the whole focus is on that object rather than on the time. Just a little shift in this, a little tilt in this, is when you are waiting for the doctor or waiting for something else, then you are just waiting for the moment. Are you getting what I am saying? Each moment is in the time. That is yoga. Mind is in the moment, waiting for nothing, but it is waiting. Are you getting this? It adds a different quality to the consciousness. This aspect sharpens the mind, the intellect, and the heart. This is yoga of action.

This is the next sutra in Patanjali's second chapter known as "**Sadhanapada**". Sadhanapada is a practice on the path.

(II Sutra 1)

"Tapaha swadhya yeshwarapranidhanani kriya yogaha"

Tapaha = purification; swadhya = self-study; ishwarapranidhana = devotion to the divine; kriya = action; yogaha = yoga

Tapaha is kriya yoga. Kriya yoga is the [yoga of action](#). Action is a part and parcel of this creation. There is activity in everything in the creation, right from the atom, to the Sun, Moon and stars, there is activity. There is nothing that is stable in this creation. Only mobile.

Everything is busy, active. The Brahman, the infinity, is filled with infinite activity. There is absolutely no silence at all.

Even in sleep, there is activity. You think that you are sleeping but in sleep, there appears to be more activity. Tremendous activity goes on. The body grows more in sleep than when you are awake. Do you know that? That is why a growing child sleeps longer. The youth sleeps longer than an aged person because there is a lot of activity, metabolic activity, going on in the body. The body is getting built in the youth. In the child, every cell is multiplying in sleep, the cells multiply more. If you deprive somebody of their sleep, then their growth gets stunted. Lots of activity happens in sleep.

Even in silence, there is activity. At the same time, in every activity, there is a corner which is silent. Krishna tells Arjuna, "Arjuna do you know who is really intelligent and clever?" Arjuna says, "No". Krishna says, "**One who sees silence in activity and activity in silence is an intelligent person**". How to see silence in activity and activity in silence? It needs sharpness of [awareness, alertness and keenness](#). That keenness can come when there is skill in your activity. That skill in activity is yoga. Kriya yoga, the yoga of action.

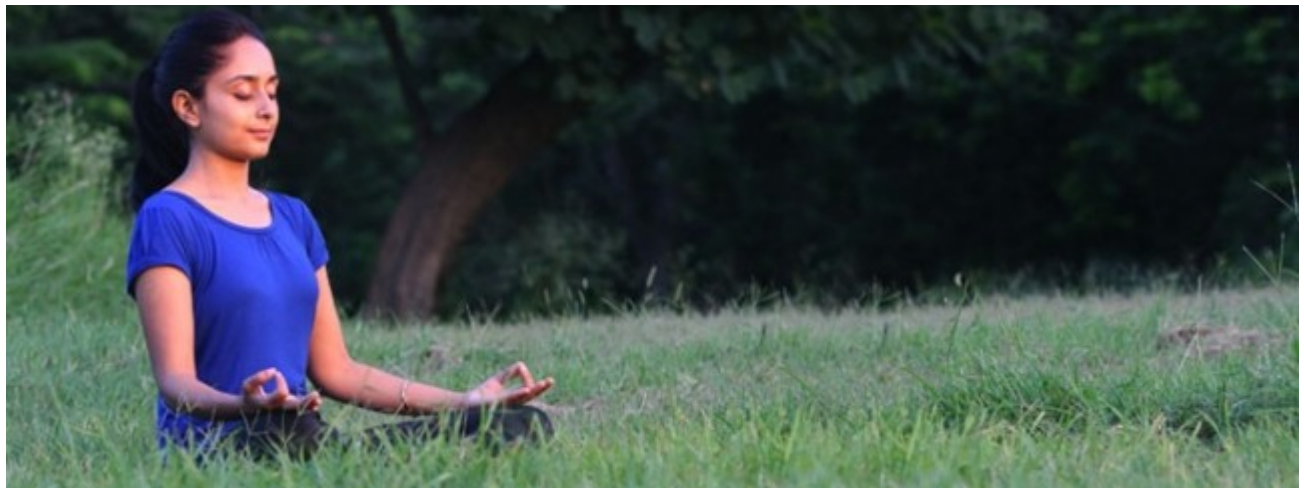
What is Kriya yoga? It comprises three parts. He says [tapaha](#). Tapas is endurance, acceptance. Say, you are travelling in a plane; it is a [long-distance flight](#). You are sitting and your legs are getting numb. You are tired but you keep sitting. You feel heavy but still you keep sitting. You cannot say, "Oh! I cannot sit now. I am going to get out of the plane". No way! If the plane is delayed, held up in the air, you have to be there. There is no choice. Now, if you had a choice, then you would not sit for eight hours. Like that in one place. No way. But in a plane, you sit, accepting it willingly, without grumbling. That is tapaha.

To be continued...

<< [Golden Rule in Samadhi: Be Patient yet Dynamic Willingly going through that which is not easy is tapas](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Willingly going through that which is not easy is tapas



Patanjali Yoga Sutra Knowledge Sheet 48

Contd. from [knowledge sheet 47](#)

What is Kriya Yoga? It comprises three parts. Patanjali says **tapaha**. **Tapas is endurance, acceptance.**

Say you are traveling in a plane; it is a [long-distance flight](#). You are sitting and your legs are getting numb. You are tired but you keep sitting. You feel heavy but still you keep sitting. You cannot say, "Oh! I cannot sit now. I am going to get out of the plane". No way. If the plane is delayed, held up in the air, you have to be there. There is no choice. Now, if you had a choice, then you would not sit for eight hours like that in one place. No way. But in a plane, you sit, accepting it willingly, without grumbling. That is **tapaha**.

Tapaha is really experiencing opposite values without grumbling. Do you get what I am saying? You are driving somewhere and you are [feeling sleepy](#). Sleep time. You never mind, another two to three hours; you say, "It does not matter. I will reach home". You will not say, "It is already 10 o'clock. It is my sleep time. I will sleep now". You do not park your car somewhere and just go to sleep, unless it is absolutely unbearable.

In the same way, if you are hungry, you say, "No I am fasting. I want to have a [cleansing diet](#). I want to cleanse my body. So I am just going to fast on juice or water". You decide on your own to do some action which is not usual. That is **tapaha**. Are you getting what I am saying?

You know that it is beneficial, the result of this action is very good. "It is beneficial for me, I am going to do it". Like doing exercise. People go to the gymnasium. It is not a joke, it is not giving them any pleasure doing that, lifting the weights. It is not a pleasurable job. Same with bicycling. But one does it. Why? They know that it is good for their system. This endurance is called **tapaha**.

Swadhyaya is being alert, **self-study**, [observing the thoughts](#), emotions and where the emotions come from. Where do the thoughts come from? What is happening inside you? Studying yourself is **swadhyaya**.

Eshwarapranidhana means **devotion to the Divine**, love for the Divine. These three things make up Kriya Yoga. What does it do? What do they all do to you?

(II Sutra 2)

"Samadhibhavanarthahakleshatanukaranarthascha"

samadhi= meditative state;bhavanarhaha= brings about;klesha= difficulties;tanukarana=reduce;cha= and

"They bring about samadhi, equanimity and reduce difficulties."

Kleshatanukaranarthascha- they reduce the suffering. They reduce the misery in life.

Samadhi bhavanarhaha- [gives rise to samadhi](#), equanimity. There are certain people who walk in very hot weather without wearing shoes. It looks like some type of a torture. You wonder - why is this person torturing oneself? But if you actually talk to them, they are so used to that and their body is much stronger. It can bear the heat, bear that weather. But for someone else, it is unbearable.

So, *tapas* makes you strong somewhere. If you come from California to Switzerland, you need to wear one sweater over the other and a coat. There are a lot of things you put on. But if you are coming from the Northwest province or above that, then this cold weather is nothing to you. You walk even without a sweater. This is because your body is used to harsh weathers. Do you see what I am saying?

Willingly going through that which is not very easy is *tapas*. This strengthens you. People can stretch this to another extent. They can become masochists. They torture themselves. Here also there are two types of *tapas*- one being *tapas* for the body, the other being *tapas* for words, for speech and *tapas* in the mind.

To be continued...

<< [Introduction to Kriya Yoga](#) [Five Types of Fire](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Five Types of Fire



Patanjali Yoga Sutra Knowledge Sheet 49

Contd. from [knowledge sheet 48](#)

Fire sustains life. **There are five types of fire.** One is **Bhutagni**. *Bhutagni* means the fire with which you heat your home, to keep warmth in yourself. It sustains life. **The physical fire.** This is very obvious. It may not be so obvious in tropical countries. They might not give much

value to fire. But in cold countries, you know how important it is. Without the physical fire, life gets extinguished. This physical fire is present in the body to some extent.

There is a second type of fire known as *Kamagni*, the fire of desire. When the fire of desire comes, it gulps you. The fire of lust and passion. It is because of this fire of passion that life continues on this planet. The passion fire is present in all the species of the creation.

The third type of fire is called *Jataragni* -the fire of hunger and digestion. This is one of the important [principles of Ayurveda](#). If the fire of digestion is less or more, it affects your health. It affects your balance. You know when you get fever, you simply treat the symptoms. You do not understand the principle.

When a foreign body enters the system, your whole body heats up. Fever comes.

In fever, your body is developing a defense mechanism. It is burning all those foreign particles and enemies that have entered the body. As soon as this foreign bacteria or virus goes out of the body, your fever comes down. Fever purifies the system. The purpose of fever is to purify your body. To get rid of the virus or the foreign particle. Isn't it?

Then, ***Badabagni*, the fire of criticism**. When people criticize you, what happens? Fire wakes up. Fire awakens in your system. When you stand in front of a big crowd, what happens? You feel your heart beating and you are shivering from the fear of criticism or of the opinions of people. This is a fact.

Then there is **the fire of knowledge or love: *Premagni* and *Jnanagni***. When life moves through all these fires, it comes out cold. Unfortunately, we have not understood this principle. We do not even allow the fire to come up. The moment fever comes, we take *Paracetamol* and suppress the symptoms and our immune system goes down. Not that you should not take medicine. You take it but attempt to tackle its root cause rather than just attending to the symptoms of fire in your system.

Naturopathy and Ayurveda deal with all these things. Your body develops your own air conditioning. If you put on the air conditioner all the time, then you are not letting the self-modulating system of the body function. Especially in tropical countries, air conditioner is used all the time, day and night. There is [no prana \(life force energy\)](#), no freshness in the environment. Have you noticed this? Our body produces sweat and it cools the body, like the wind which comes and your body becomes cool. It has its own air-conditioning system.

For this to happen, you should be used to it from a young age but unfortunately, we are used to air conditioners from childhood. So, to make a shift suddenly is certainly difficult. Nevertheless, you can look into this aspect. I have nothing against the use of air conditioners, but make sure that the fresh prana comes and your body temperature agrees with the environment. It will make a difference. Then, you get the ability to work in a cold place without having to wear too much. Or to be in a hot place without feeling suffocated.

Then comes *Kamagni*, the fire of passion. We do not allow the fire to rise up in us. The moment a desire comes, we fulfill it immediately. Then the fire does not stay in you and does not burn you up. People who are very promiscuous have zero *Kamagni*. They do not even allow the fire to come up and burn them even a little bit, bake them a little bit. The moment the desire of sex comes, finish it there.

Then the *Kamagni* does not awaken in you. Sex is one of the oldest *samskaras* (impressions) other than eating. From all life times, you have done two things for sure. One is eating and another is sex. As a cow, as a monkey, donkey, horse, ox, whatever it is, passing through all these qualities, these two acts have been there.

When this passion arises, observe it. It is present in every cell of your body. It engulfs you, burns you and moves on. If this shifts, there is 100 percent totality of alertness, awareness that gets developed in *kama* (desire). If you do not allow that to come up and when a little desire comes and you immediately cool it down, then your power or *shakti*, the potentiality in you, goes down.

You become more inert and less sensitive. More inertia comes. Then there is no vigor, valor, joy, or enthusiasm in any activity one does. That is why people who are promiscuous do not have that enthusiasm. They do not have the force or will or strength to do any action. Have you noticed this? Yes or no?

The same thing with *Jataragni* too. Even before you feel hungry, you keep stuffing things into yourself. By stuffing the food more, there are more toxic substances in the body. Many people get diseases or die not because of hunger but out of overeating. Today in the world, very few people die out of hunger; more and more people are [dying of overeating](#).

We do not allow the fire of hunger to come up. We have never kindled that. This is the principle of fasting. When you fast, every cell of your body becomes alive. Fasting is a very good therapy. It cleanses your system. The *Jataragni* [cleanses you of all the toxins](#).

<< [Willingly going through that which is not easy is tapas](#)[Purification through Five Types of Fire](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Purification through Five Types of Fire



Patanjali Yoga Sutra Knowledge Sheet 50

Contd. from [knowledge sheet 49](#)

When your head is clogged with worry, tension, unpleasant thoughts and nightmares, fasting would be a great help. There is a great deal of research on fasting. Just fast on water or juice. Allow this fire to come up in you. The *Jataragni* can purify your blood. It can remove the toxins from the body. It can make your feelings better. In Christianity, Jainism, Islam and in almost all the religions of the world, fasting and prayer are prescribed. Fasting touches the deepest **samskaras** or impressions in you. [Instead, you eat and eat](#).

Now again, there are people who simply go on fasting without knowing that too much of fire can also burn you down. It should be done with an understanding. There are people who go to extremes. Either people overeat or fast too much. That is not good either. Fasting can cleanse your system and bring balance again, with modulation and guidance.

Then, the *Badabagni* or the fear of social criticism. Man is a social animal. Man lives in a society and you have certain rules to follow. One cannot go ahead as one wishes. Man cannot say, "I am free. I can do whatever I want to." You cannot do whatever you want to. When you drive on the road, you have to drive on the right side. You have to walk where you have to walk. You have to stop where you have to stop. You have to follow certain code and conduct.

When you have to follow code and conduct in the world, actually the fear of getting caned, the fear of being punished, all these come out. Abiding to a certain law brings up certain concerns of keeping up with those laws.

Now, here again, if you are too much concerned about criticism and what people say about you, you are missing the point

The fire of criticism keeps up the morals in you. But if it goes out of control or out of limit, the same fire of criticism can shut down your freedom. Your sense of openness, your sense of centeredness and freedom will be destroyed. Do you get what I am saying? If the fire of criticism is too much, then you are tensed or worried over nothing, isn't it?

Pass through the fear of criticism. It does not matter what people say. These opinions change. Notice your consciousness. If you are not doing any harm to anybody, you will move on.

Then the fire of love. Love creates such a fire in you. *The fire of love* can really lift you up from the fear of criticism. You do not mind what people say. The fire of love is so strong. It takes you totally. The fire of love, the fire of knowledge. They are the same, synonymous.

The fire of love begins with a longing, an intense longing. It feels so new so you can feel so uncomfortable. Only in human life, in the human birth, can this fire be experienced. The fire of love, the fire of knowledge creates an unpleasant sense of longing in the beginning, but it moves on to the blossoming of bliss. These are the five types of fire present from childhood.

Tapas actually means being fried, baked by fire. We have seen in some magazines in *Kumbhamela*, some people standing on one leg with ashes all over the body and fire in the head, and they put fire all around them. This is such a misinterpretation of *panchagni*. One who has gone through all the five types of fire is purified. They have crossed to the other side. This is what they have meant. But it is misinterpreted so much. Some say, "Okay, put fire all around and on the head". Fire eating, fire walking. All these things these people do is to torture their body. They are filled with ignorance. This is called *Rakshashitapas*.

<<[Five Types of Fire](#)[Three Types of Tapas](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Three Types of Tapas



Patanjali Yoga Sutra Knowledge Sheet 51

Contd. from [knowledge sheet 50](#)

Even in *tapas*, there are three types. **Sattvic Tapas**, **Rajasic Tapas** and **Tamasic Tapas**. **Tamasic Tapas is the demonic tapas wherein one tortures oneself**. Certain people punish themselves. They cannot torture others so they torture themselves. They put nails all over their body and walk on fire.

There are other types of people **who do practices with the desire of achieving something**. They have to achieve something, which has a mixed effect. There is always a motive behind their action. Even if they are doing service, behind the service there is a motive, "I should be getting something". This is **Rajasic Tapas**. The tapas one does to show off. When they are fasting, they tell the whole world, "Oh! I am fasting for some days. I am meditating, I am doing this. I am being very good. Be like me. I sing better, I sing and dance. I do great service". The tapas done with show and done with 'I'ness is Rajasic Tapas. I am doing.

Sattvic Tapas is that which you do not even feel that you are doing. You are just a part of the phenomenon. The world today is a phenomenon. The world 1995 is a phenomenon. We are just a part of the phenomenon. Where do we exist? In the lake, there are so many tiny waves but if each wave thinks, "I exist as a wave", it is being foolish. So many waves rise and they all subside a little later.

In a particular time in the [ocean of consciousness](#), there is a wave, a current. One such wave calls itself *Jyothi*, one wave calls itself *Nisha*, *Bridgette* and all these different names of waves. In a few days, all these waves will disappear and new waves will arise. Do you see that? Knowing this, with awareness, one goes through this fire of life. That is Sattvic Tapas.

Even in Sattvic Tapas, there are three divisions. The bodily tapas, the tapas of the speech and the tapas of the mind. What are these?

What is **bodily tapas**? Keeping **physical hygiene, keeping lethargy out**.

Having a say over the senses. If you do not want to watch, you do not watch. If you do not want to eat, you do not eat, you just don't eat. Keeping personal hygiene and abstinence and having control over the senses, over the body. This is called physical tapas.

Tapas of speech is speaking such words which do not insult people in the wrong sense. Speaking truth and speaking pleasant truth. *Anudwegasatyam*. **Priyamhitamsatyam**. Just notice that when you sit with people, the way you talk to them. Do they go away from you relieved, grieved or with greed, anger and frustration?

Often, when you keep your lips tight, you are a better person. You are more charming. You are a more wanted person. The moment you open your mouth, you have no control over what you say. Words simply come shooting out of your mouth. You do not even look into what the effects are, how it can be a dagger on somebody else's mind. Your words can become a flower or a knife. **Vangmaya Tapas**. Words that do not ruffle the calm, quiet mind.

If you want to intentionally create a disturbance, then that is a different story. But often, you speak unintentionally from your side and that creates a disturbance in another's mind. This is Vangmaya Tapas. There is a way to tell the truth. All those who speak very harshly, if you ask them, they say, "I am saying the truth. Why should I go round about?" There is no need to go round about. It is truth, all right, but there can be a pleasant expression of it. Do you see what I am saying?

Often in Sanskrit, there is an example given. If you want to call someone who is blind, you can call them, "Oh blind man, blind man, come here". This is the way they are addressed. It is not untrue that you are calling them blind, but by calling someone blind, you are hurting them. They say, "Oh! **Pragnachakshu**, come here". They are saying that **his consciousness are his eyes**. In Sanskrit, they often set examples of how to speak. You don't call one a blind man, for he sees through his consciousness. The blind man sees through his third eye or consciousness. The intuitive eye. This is Vangmaya Tapas.

Vangmaya Tapas is important. Why? It's because as you grow on this path, your words become more and more powerful. If you call someone "you fool", even if they are not a fool, they will become a fool. There are all possibilities. You call someone stupid, there is 99 percent possibility that they will become stupid. Your words have the power to bless and your words have the power to curse. Vangmaya Tapas purifies you. The power rebounds to you.

<< [Purification through Five Types of Fire](#) [The Body is Inside the Mind](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

The Body is Inside the Mind



I don't mean that you always show being wishy-washy. That is also self-deception. You do not have to be so vagary. Some people keep saying, "Everything is nice, everything is nice". They say it is so perfect. They are smiling outwardly but boiling inside. You do not have to be like that -

Then comes **manomaya tapas, tapas of the mind.**“*Manahaprasadahsowmyatam*”. Four things have been said: The pleasantness in the mind, **manahaprasadam**. Maintaining it. To have pleasantness in the mind is a big tapas. You feel pleasant and very soon you can drop all the pleasantness. Maintain the pleasantness, manahaprasadah. Contentment in the mind. **Sowmyatam**. *Soumya* means what? [Calm and composed](#), cool. You can feel pleasant but excited. You may feel pleasant but you may not feel calm. The pleasantness can make you feel excited but it is not that calm and composed *soumya*.

People who are happy create problems for others. This is because they are not aware, they are not at all aware of what they are saying and how it can affect others. If a person is calm and composed, he is more aware. Awareness comes in composure. You are sensitive to others' feelings, sensitive to the surroundings, how it affects everybody's mind. So a pleasant mind, composed mind.

Manahaprasadah. *Soumyam*. **Mounam**. [A silent mind](#), not a chattering mind. Silence is the tapas of the mind. If we have a mind which is scattered, bring it all together, tying all the loose ends of the mind and bringing it to the self. **Atmavinigraha. Bring the mind back again, again and again to the self, effortlessly, easily and seeing that everybody is also my self.**

Normally, we think that our mind is in the body. But it is not so. The body is inside the mind. Have I discussed this before? Ten times bigger than your physical body is your body of prana or the energy body.

Ten times bigger than your pranic body is your mind body, your thought body. Ten times bigger than that is your intuitive body. Ten times bigger than that is your bliss body. Ten times means infinite times bigger is our blissful body. Boundless is our bliss. Blissful body.

That is why, when you feel blissful, you do not feel the boundary, you do not feel the body. You feel expanded. When you feel sad or unhappy, you feel crushed because then your prana is getting smaller than your real body. That is exactly the mechanism of happiness. You know it is like you are trying to put your body through a ventilator. It cannot fit into it. Your body cannot fit in and you feel suffocated. That is why you feel unhappy.

When your prana is so big, you try to crush it into the small opening. When you walk through the door, your body can go through it.

Whenever you are unhappy in life, know that you have put your love into a small chamber. Your love is so great, so big. It needs a royal door to walk through. But we have stuck our big elephant body of love in a small chimney or a ventilator. It can neither come in nor go out. This is entanglement. That is why, love seems to bring problems to you. We do not understand its magnitude. This is tapas. Mano tapas. And atmavinigraha is [coming back to the self](#). Gripping the centeredness. That much for today.

<<[Three Types of Tapas](#)[The Veils of Misery](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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The Veils of Misery



Patanjali Yoga Sutra Knowledge Sheet 53

Contd. from [knowledge sheet 52](#)

We are talking about tapas. What does tapas do? Why should we undergo tapas? It purifies and strengthens our system, strength and purity. That is the purpose of tapas. But tapas can also bring ego in a person. Unfortunately, people think that doing tapas means being very great. If someone has to fast for a long period of time, it means that he must have had lots of impurities.

Glorifying tapas out of proportion simply leads to ego. "I have done lots of prayer. I did lots and lots of meditation". This type of understanding about oneself brings ego. That is why, immediately after tapas, [Patanjali](#) said 'swadhyaya', that is self-study.

Just look, why are you fasting? Is it just to show off? Is it being done for competition with somebody. There is a story. Two gentlemen were sitting and meditating, doing some tapas. They were neighbors. God came to one of them and asked, "What is it that you want?" The first neighbor asked God, "Are you going to give something to my neighbor also?" God said, "Of course! You both started tapas on the same day. You started one hour earlier. I came to you first. What is it that you want?"

God went to the other man and asked him, "What is it that you want?" The second neighbor said, "Wait a minute. Are you coming down from my neighbor?" God said, "Yes." So, the second neighbor asked him, "What did you give him?" God was silent. The second neighbor said, "Now come on, tell me what did he ask?" God hesitated for a minute and said, "Well, he asked to be given twice as much as whatever you ask."

The second neighbor said, "Okay, so that is what he wanted. Okay, you take off my one eye and one ear. I will teach him a lesson. He is always in competition with me. Now let him have twice as much as I have". This sort of tapas without [self-study](#) leads to ego. So immediately, almost simultaneously, Patanjali said 'swadhyaya'. Look into the motive behind your actions.

Often, you go in for things that you don't really want. You want things because others have them or because of what others might say or think about it. Many a time, you are not clear as to what you want because you have not looked into yourself. You are swayed away by fleeting desires. Your desire is not even your desire. You went somewhere and ate something and all that wrong food, situation, company and everything brought in a storm inside you and you started believing the storm as your desire.

That is why, often [you are not happy](#) when your desires are fulfilled or the fulfillment of your desires does not stay too long or charming for long. It breaks down with ease or you wonder as to why you got into this or you start believing that you really wanted it and that is why it has happened.

Self-study. Observing yourself. See what is your self. You have purified the body but are you the body? You have made your mind lighter but are you the mind? Are you the thoughts? Are you your emotions? Who are you? This is self-study. This leads you upwards to the Universe which is unknown to us. It takes you a step further. Self-study eliminates misery and suffering.

Buddha has said this so beautifully. He said *kaayanupaschana*, observe the body. That is tapas. *Vedanaanupaschana*, observe the sensations in the body. *Chittanupaschana*, observe the mind, the impressions in the mind, the thoughts in the mind. *Brahmaanupaschana*, observe your very nature. Observe the *dharma*, the very nature that you are. Buddha has said four steps. Patanjali too has said the same thing, *yapahaswadhyayaishwarapranidhaant*. Swadhyaya can eliminate all the mental or emotional impurities or fears, and *ishwarapranidhaant*, love of God, surrender to the Lord will complete the process.

<< [The Body is Inside the Mind Without Love, Spiritual Path Becomes Dry](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Without Love, Spiritual Path Becomes Dry



Patanjali Yoga Sutra Knowledge Sheet 54

Contd. from [knowledge sheet 53](#)

Without love, self-study becomes 'another day' stuff. Without surrender, self-study is not charming. Do you see what I am saying? Without devotion, without love, the spiritual path becomes very dry like stylo foam. It is like a cake without sweet, a pudding without sugar, bread without salt or taste. [Ishwarapranidhaana](#). How can love for the Lord happen? How can it blossom?

The first step is to see the Lord as separate from you. Two is needed to surrender, "You are the Lord of all virtues and I am nobody." In this, 'nobodiness' happens. Then the realization comes, 'it is all you'. From 'it is all you' to 'it is all me, me, I, I'. "This body is yours, this Universe is yours. Oh Lord! This whole universe is yours. This smile is yours. The mind with all this conflict is also yours. The mind with all its beauty is yours". This offering itself is a technique which brings you back home. *Ishwarapranidhaana* brings about samadhi, an [ecstasy that is meditation](#).

Offering candles, offering incense, offering flowers is not great. Offer every part of your body, every moment of your life, every breath, every thought - good, bad, pleasant, unpleasant, anything. Offer all the negativity, all the positivity. By offering all the negativity, you will be free. By offering all those positive virtues you think you possess, you become free. You will not become arrogant. Virtues make you arrogant. Virtues make you behave as though you are special.

It is your drawbacks which pull you down and [make you feel bad about yourself](#). If you start feeling bad about yourself, you become unconnected to the divine. There is nothing to make you connected to the divine. Do you see what I am saying? It is up to you to feel close to the divine. It is up to you to feel close to anybody for that matter. Even if they do not feel close to you, it does not matter. You should start feeling close to them. It does not matter if they feel that you are not close to them. How do you know? You cannot know that just by their behavior. That is not the right way to judge. This is because nothing else can convince you that you are dear to the divine other than your own self. Stop comparing.

Same thing with the Master too. You say, “Oh! so and so is close to Guruji and not me because he talks to them more often and smiles more to them. He does not talk to me, smile at me”. This is your illusion. Talking or not talking to [the Master](#) does not matter. You start feeling that you are the only one and you are his most closest. Then you will see that it will start happening, you will start blossoming. Whatever seed you sow, that will grow. If you sow the seed of “I am hopeless, I am no good” then that “no good seed” will begin to grow.

Often, useless weeds grow without any cultivation. You do not have to make any effort. They just grow, but a useful plant needs some attention. Weeds do not need attention. When you feel that many weeds are coming up every day, all the unwanted, unnecessary doubts, thoughts which are there need not be sown. They just come up by themselves. By [swadhaya \(self-study\)](#), by attention, you can weed them out and keep only those which are essential.

<<[The Veils of Misery](#)Ignorance is the root cause of Suffering >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Ignorance is the root cause of Suffering



Patanjali Yoga Sutra Knowledge Sheet 55

Contd. from [knowledge sheet 54](#)

Ignorance is the root cause of Suffering

***“Tapaha-swadhya-ayaeshwara-pranidhana-kriya-yogaha”.* (II Sūtra 1)**

This is the kriya yoga or [yoga of action](#). Even while doing an activity, see that you are not doing it. Be a silent witness. There is a depth in you, a silent corner in you, a silence in you and that is the truth. The whole space is silent. In that silence the whole activity is happening and every atom is revolving around the nucleus. The planets are going round the earth.

***“Samadhi-bhavana-arthahaklesha-tanukarana- arthascha”*(II Sūtra 2)**

The purpose of this is **kleshatanukarana**, to reduce the suffering or misery in life. **Samadhi bhavanartha ha to bring about samadhi**, harmony equanimity in life. What are the root causes of misery in life?

“Avidya-asmita raga-dwesha-abhiniveshaha-kleshaha”(II Sūtra 3)’

Avidya= ignorance;Asmita= oneness with outself; Raga = craving;Dwesha= hatred;Abhinivesha= fear of unknown; Kleshaha=difficulties.

Ignorance is the root cause of suffering. [What is ignorance?](#) You think that which is not permanent as permanent. You think that, understanding that which is changing as not changing. That which is not joy as joy, which is not self as the self. I am not the body but thinking that “I am the body”. I am not the thoughts or emotions, but thinking that “I am my thoughts and emotions”.

You feel that the body is not changing, but the body is changing all the time. Everyday your body is changing. In 24 hours the blood changes. In five days the lining of the stomach changes. Doctors say that in a whole month the skin changes. In a year every cell in the body changes. You never thought or understood that your body is like a river. It is [undergoing change all the time](#). Your body has completely different cells in one year.

In a years' time all the old things are dead and gone. You have new cells. Your body is new. Your mind is new. As you are awakened to this truth, you can identify your old fears or yourself.

Ignorance is holding on to the past. Holding on to this, to that. Having an idea of who you are. People think that it is a very complimentary sentence to know who you are and having an idea of who you are. I tell you, if you have an idea of who you are you are gone, finished, you are stuck. You do not know who you are, that should be the right attitude. You are changing every moment and you have kept the possibility of change open. A fixed idea about who you are destroys you totally. It stops your growth and brings a limit to your possibilities.

“Drig-darshana-shaktyor-eka-atmata-eva-asmita”(II Sūtra 6)

Drig= the self, the intellect;Darshana= the instrument of perception;Shaktyor= of both these powers;Ekatma= as the same;lva = appearance; Eva - Asmita= ego.

“Asmita or ego is thinking that the self or the intellect and the instruments of perception are one and the same.”

Asmita is oneness of the intellect and ourself. Have noticed that in a meeting some people say a point and stick to that point? They are totally stuck to that point. Most of the people go on arguing and arguing meaninglessly and it leads to senseless argument. This senseless argument comes because they are so stuck and think their intellect as themselves, their thoughts as themselves. “My thought, my opinion, me, me”, inability to see the self and the buddhi or the intellect and the instruments of perception as separate. [This is asmita](#).

<<[Without Love, Spiritual Path Becomes Dry](#)Your Five Sources of Misery >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sūtras](#).)

Your Five Sources of Misery

Patanjali Yoga Sutra Knowledge Sheet 56

Contd. from [knowledge sheet 55](#)

"Sukha anushayi ragaha" (II Sutra 7)

sukha = pleasant experience; anushayi = attraction; ragaha = cravings.

"Attraction to pleasant experience results in craving."

This craving makes you miserable. Patanjali says that there are only five sources of misery. There is no sixth source of misery. Ignorance, or thinking that which is changing as non-changing. We try to control others mind saying that they should be this way, that way. How is it possible? Someone may have had love for you yesterday, but not today, or tomorrow, who knows? They themselves do not know. Do you see that? We expect an enlightened behavior from everybody around us. Then we become unhappy. You are not behaving in an enlightened way, but you expect everybody else to behave in an enlightened way and to give unconditional love. You want them to give you unconditional love. When you expect this from people all around you, that is where you [become unhappy](#).

Knowingly or unknowingly, consciously or unconsciously, this is what everybody is doing. Everybody is expecting unconditional love from people they meet with. Isn't it? And they do not even know what they are expecting. But they are expecting something very big.

They are [seeking God in everybody](#). They are seeking God without seeing that God can be in any man he wants. They are looking for a saintly God in everybody around them. How things should be, that makes you miserable. Do you see what I am saying?

"Dukha anushayi dweshaha" (II Sutra 8)

dukha = unpleasant experience (misery); anushayi= consequent repulsion; dweshaha = hatred.

"Hatred comes with an unpleasant experience."

Hatred comes, aversion comes with an unpleasant experience. Aversion also brings the same misery as happiness brings misery. [Craving and aversion](#) are both sources of misery. Abhinivesha or fear, fear of unknown. Though intellectually everything is known, even in great scholars there is a little amount of abhinivesha. Nature has enforced all these five things in everybody. Now, how thin can this get or how thick can this get? It can either make you evolve or unevolved.

"Swarasavahia vidishopi tatharudo abhiniveshaha"(II Sutra 9)

swarasa = own flavour; vahia = flowing; vidishaha = wise; api = even; tatha = the same; rudaha =established; abhiniveshaha = carefulness.

"Fear flowing in its own flavour even in the wise is established in them as carefulness."

It should not even be called as fear. It should be called as alertness. Fear has a different meaning altogether. It is a mix of alertness, carefulness and fear. There is a similarity of quality. That is why Patanjali has used the word called abhinivesha and not bhaya. Bhaya means fear. There is no word for it in English.

Abhinivesha in its thickest form is fear and in its thinnest form, in its diluted form is care. You are walking on the edge of the lake and you are putting your steps carefully so that you will not fall into the water. If this care would not have been there then this body would have vanished, disappeared. "When I am not the body, I will not attend to the body at all". In that case, "I will not have the body to speak longer or to do anything". To maintain the body [certain amount of care is essential](#). Is this clear? When this care becomes little more than what is needed, then it becomes insecurity. If it becomes more, a little more, it is being paranoid. It is just like salt. If salt becomes more it becomes impossible to eat it. You cannot justify the presence of ignorance here. "Oh! Let it be there. A little ignorance can be there. So what? No, no

.....thin them down, reduce it, reduce it to its minimum. **Avidya, asmita, raga, dweha and abhinivesha the five kleshas or five sources of misery.**

<<[Ignorance is the root cause of Suffering](#)

[As You Sow, So Shall You Reap](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

As You Sow, So Shall You Reap



Patanjali Yoga Sutra Knowledge Sheet 57

Contd. from [knowledge sheet 56](#)

"Te pratiprasavaḥ heyāḥ sukṣmāḥ" (II Sutra 10)

te = these; pratiprasava = become inactive; heyāḥ = destroyed; sukṣmāḥ = subtle

"When these become inactive and destroyed, then the mind becomes subtle."

Then you make them subtle, subtle and subtle. They let you come back to yourself. They bring the mind back to the source. When these [miseries are very thick](#), they bother you. They captivate your mind. The moment they become thinner and thinner, they let your mind free and let you get back to yourself, the source.

See, when [you are craving for somebody](#), for love, girlfriend or boyfriend in a teenager, when the craving is there, the mind is not subtle. The mind is unable to sit and meditate. But once the craving is limited, and then you are able to take a deep silence. You can sit down and go inwards. Do you see what I am saying? The grip of feverishness is loosened. As soon as this gets loosened, the *klesha* (suffering) gets reduced. It allows the mind to go back to the source.

Now, what is the way to get rid of these miseries?

"Dhyana heyas tad vrittayah" (II Sutra 11)

dhyana = meditation; heyas = destroyed; tad = their; vrittayah = modulations of the mind

"Their modifications are destroyed by meditation."

These five *vrittis*(modulations of the mind) can be eliminated through meditation. If you do not do this, then what will happen?

"Klesha mulaha karma ashaya drishta janma vedaniyaha" (II Sutra 12)

klesha = suffering; mulaha = origin; karma = action; ashaya = bank; drushta = visible (in this life itself); adrushta = invisible (in this life but bears fruit in the next life); janma = in births; vedaniyaha = to be experienced

"Suffering has to be undergone because of the [karma](#) bank. Some bear fruit in this birth itself, whereas some bear fruit in the next births."

Before the body drops, Get rid off your karma

Through meditation, this karma can be washed off right now, here. Before the body drops, you get rid of the karma and lessen the sheaths of ignorance over you. Otherwise, there is no escape for you from there. *Drishta adrishta janma vedaniyaha*, some will give you fruits in this life itself and some will stay back with you to give fruits in the next life.

Now, some people have an argument. "If you put your fingers in the fire, will they burn today or tomorrow or in the next lifetime? There is nothing like karma. Every action has got its repercussion, but it has to happen immediately. It does not come with you for the next lifetime or the next year". Some people have this argument, but it is not the right analogy.

You sow some seeds. Some seeds will sprout in 2 days. If you put peanuts, they would sprout in 4-5 days, and if you want to grow a coconut, it would take several months. If you plant lettuce, it would give fruit in 5 months or even 2-2 ½ months. If you plant a mango, it would give fruit in 10 years and if you plant a jackfruit, the next generation would enjoy the fruit! Different seeds have different timing.

Different karmas will give fruit at different times

Similarly, [different karmas will give fruit at different times](#). Many a times, people ask, "We are so good. Why do bad things happen to good people?" Bad things never happen to good people. Even if it seems to be happening, they were bad at some time. Now they will be good but they have done something bad and so bad is happening. Those seeds, they had sown *neem* (margosa) seeds long ago and now they have to reap the bitter fruit of the *neem* tree. Now, they may be sowing mango. They will reap that fruit later. As you sow, so shall you reap. *Drishta adrishta janma vedaniyaha*.

<<[Your Five Sources of Misery](#)[Meditation beats boredom](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Meditation beats boredom



Patanjali Yoga Sutra Knowledge Sheet 58

Contd. from [knowledge sheet 57](#)

“Sati mule tadvipako jaty ayur bhogaha” (II Sutra 13)

sati = if existing; mule = root; tad = its; vipako = ripening; jati = the body into which you are born; ayuru = life-time; bhogaha = experience

“If the [roots of karma are existing](#), they ripen and result in the body into which you are born and the fruits of the karma are experiences throughout the lifetime.”

Patanjali explains more about the genesis, how we gain our birth. **Jati means in which body you are coming**, where you are born. You are born as a chicken, monkey, human male or female. Your birth is determined. The length of your life is determined. What you will get in your life, your enjoyment, the miseries, are also determined. Why is someone born in Ethiopia and someone else born in Switzerland? Is there any explanation?

Patanjali has. He gives an insight into it. This is the usual question asked, “Why so and so is born there and so and so is born somewhere else? Why so and so is miserable? Why so and so has so much suffering?” This is a big question. No logic can give you any understanding or explanation.

He says, because of your past karmas. *Jatyayur bhogo*. It comes to you in different forms. When a person, dying with all the memories of only chicken, chicken and chicken, in his consciousness, the strongest impression at that time was that of the chicken. So he comes into the poultry farm. [His mind’s impression](#) gets him into that.

Whatever is the strongest impression in the mind, that persists. It is simple, very simple. You try this in the night. In the night, right before going to bed, just have a thought. Think very strongly about something. As soon as you get up in the morning, that will be your first thought. The same thought will also come up in the dream. If you practice this say for two months, three months, four months, six months, you will assume those qualities in you.

As soon as you wake up, say, “I should shake my head like a dog”, and just do it. In six months, you will see that it will become out of your control. It becomes almost impossible for you not to do it. It gains such a pattern inside you because that *karma*, that impression has become so strong.

You say, "I should kick my leg like a dog", or stick your tongue outside like a dog, and in six months, it becomes such a pattern in you. Or, if you keep watching a dog, it will come into your mind all the time, again and again, over and over, and when you die, your mind, your consciousness gets sucked into that type of body. The last days of your life are much more important than your whole life itself.

To emphasize this, in India there are many stories. An old man is [on his death bed](#) and is so attached to his children. In India, they even name their children after the name of God. There is a story about king Ajamila. Have you heard about that? Ajamila was a king. He was an atheist until his death. If it were possible, he would have been an atheist even after his death, but that was not possible! At the last moment, when he was dying, he called out "Narayana Narayana". His son's name was also Narayana while at the same time, he was taking the Lord's name, Narayana, Narayana. It seems that God thought that he was being called and so Lord Narayana came and liberated him. This is a story. Ajamila called the name just by mistake. He took the name of God. So he became liberated. It is an extreme way to say that the last impression carries much weight, in spite of whatever one does in their whole life.

There is a similar story about a saint, a very enlightened *rishi* who was on the bank of a river in meditation. He saw a young deer, a baby deer in the flood water. So he jumped into the water and like any one would have done, he saved the deer and bandaged it. The deer had hurt its leg. He took care of the deer. He got so attached to it that when he died, he became a deer in the next birth! This is the only instance where an enlightened person became an animal.

It is said that it is almost impossible for a liberated man to be driven back into an animal body. This is one of the impossibilities. This example *Jadabharat* is quoted throughout just to tell you that the last impression is the most important. The sage became a deer.

Same thing when children go to bed in the night after watching some horror movie, they get nightmares. They cry, shout and do all sorts of things, isn't it? How do you get rid of this?

"Te hlada paritapa phalaha punya apunya hetutvat" (II Sutra 14)

te = they; hlada = pleasure; paritapa = pain; phalaha = fruits; punya = virtue; apunya = vices; hetu = reason

"They give you pleasure and pain as the fruits of virtues and vices."

These impressions, when they are good, they bring you more joy, more happiness and if these impressions are not good, they give you suffering. It depends on the merit or demerit that you have done. If you have done a good karma, that good karma accumulates and brings you joy.

If anybody is happy, that is because they have done some good karmas in the past. If they are miserable, then they have done something miserable karmas in the past. So, here he connects every happiness and misery to some act of the past, to your karma bank.

So, [meditation is the way out](#) of all that. You are just washing out everything. Then there is nothing. You become so hollow and empty and you sing and dance and you do all these things. To thin down all that is laid on the self. This is very precious.

Sometimes when you are sitting, you get bored. Never mind. You are just burning some old seeds of boredom. If you are averse to boredom, then the boredom will never leave you. **If you are bored being with yourself, then how much boring you are to somebody else?** So, even if it is boring, never mind. Know that this is *tapas*, *this is your karma*. Boredom decreases. Just take this as, "Willingly I'm going to do this. I will do this. Let me see. How can something put me off?" Take a challenge. You often take up challenges. Now take up a challenge and say, "Let me see this." This is the way to get over your boredom. Kindle the challenge in you that "I will do this. Yes. Challenge!" All these can help you.

<<[As You Sow, So Shall You Reap](#)[Eliminating the Cause of Pain](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Eliminating the Cause of Pain



Patanjali Yoga Sutra Knowledge Sheet 59

Contd. from [knowledge sheet 58](#)

If you look into the pleasure or joy that you get in life from the time of birth, they all come with a tax. You have to pay a tax for that and this tax is sorrow. In the next sutra, Patanjali says:

"Parinama tapa samskara dukhaihi guna vrutti virodhachcha dukhameva sarvam vivekinaha" (II Sutra 15)

parinama = the result of an event; tapa = anxious

waiting; samskara = impressions; dukhaihi =sorrow; guna = qualities; vruttihi = feverishness; virodhat = contrary; cha = and; dukham = pain; eva = indeed; sarvam = everything; vivekinaha = intelligent one

*"The result of an event, the anxious wait for an event, the **feverishness** to achieve and the impressions of these events cause sorrow, and more so when things happen to the contrary. Therefore, for an intelligent one, everything is indeed considered as painful."*

Every event causes pain.

Every event causes some pain. However an event may be pleasant, it finishes, ends. So the ending of an event, however pleasurable or joyful, comes with a little pinch. The greater the joy, the greater the pain too, Isn't it? *Parinama*, the effect, the result of an event, brings you pain.

"Tapa dukhaihi", the longing for an event, waiting for a pleasurable event, is again pain. *Samskara dukha* – **the impressions are there.**

Memories are there. The memory of a pleasure too brings pain. So, before you want something, that wanting, that feverishness to achieve what you want is painful. When you have it, the fear of losing it is painful and when that is gone, the memory of the joy is painful. So the whole thing is painful.

For a viveki, for an intelligent one, the one who is awakened, he sees the whole thing as painful. So, there is nothing that is not painful; "sarvam eva dukha mayam". Everything is painful. You say love is beautiful, [but love is also painful](#). How much close can you get? Bodies can get closer but still there is no satisfaction. Each one wants to get into, enter into the other's body. How can you enter? Is it possible? You get frustrated.

Often, the male takes the female body and the female takes the male body in the next life. That is what craving or longing does to a person. The mind is more prominent. That is why in every male, you find a female and in every female, you find a male. This is because there is some impression from the past. Very true.

Love takes you to cannibalism.

[The soul is not just satisfied](#) by the physical body coming closer. It wants something more. It wants to merge, it wants to vanish and disappear. This is what you call love. In love, there are two expressions: one is, "I want to disappear into you", and the other is, "I want to eat you and you disappear". These are the two experiences that lovers tell each other. They do not know why they are saying this. "Oh! You are so sweet, I want to eat you up". Cannibalism! Love takes you to cannibalism.

If that were possible, one would really do it, literally. Reduce their boyfriend or girlfriend into a small toy and gulp it through. There is no more worry about whom they are looking at, where they are looking, where they go. Their mind becomes constantly engaged in looking at where their friend is, what they are doing and who they are looking at. Lovers become watchdogs after a while.

<<[Meditation beats boredom](#)[Nothing in this Creation is Devoid of Pain](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Nothing in this Creation is Devoid of Pain



Often, those who come to the course do not meditate. They open their eyes, "Is my girlfriend meditating? How is she doing? Is she enjoying the course? I forced her to come to the course. Is she having a good experience?" Many a times we have to say, "You keep your eyes shut and go [deep into meditation](#) and do not worry about your girlfriend. We will take care of her".

If it was possible, people would really do that. They would swallow their girlfriend or boyfriend to keep them safe! "I keep you in my heart". They would do it physically. Keep them in their heart, very safe in their tummy, so that they cannot do anything, cannot look at anything, or cannot go anywhere without their permission.

[Love also creates pain](#), tremendous amount of pain. Separation is pain, tremendous amount of pain. A wish is tremendous amount of pain present in the mind. Trying to please creates pain. Whether the other person is pleased or not is pain. You want to know through and through the mind of the other person. How can you, when you do not even know your own mind? You want to know somebody else's mind! It is impossible to know anybody else's mind just by their words or movements of their lips and tongue.

It is said that the tongue has no bone. It is not steady. It says something today, and tomorrow it may say something else. You can trust anything in the world but you cannot trust your own tongue! Trying to know somebody else, knowing what is there and sitting on it is painful. You experience some good feeling - [love - you feel wonderful and joyful](#), and suddenly it is not there the next moment. It is painful.

If you do spiritual practices, an effort is needed to do them. That is painful. If you do not do them, not doing Sudarshan Kriya is even more painful. You think, "Oh! I did not meditate. It is not good at all." Once you meditate, you feel "Oh, it is finishing. I have not done enough. It is not happening". Something to complain.

"*Sarvam eva dukha mayam*". If you really look at this creation from the [eyes of wisdom](#), there is not even a bit in this creation which is devoid of pain. Pain is the tail of everything in the world. It comes along with everything. You get it along with everything as a free coupon. Buy anything and you will get double. The double is pain, the coupon. Then what do you do? When you realize that everything is pain, then how do you go ahead with it? What do you do? You have to do something to stop this pain. How will you do it?

In the next sutra, Patanjali says:

"Heyam dukhamanagatam" (II Sutra 16)

heyam = avoidable; dukham = pain; anagatam = which has not yet come

"The pain which has not yet come is avoidable (can be avoided)."

[The root cause of pain](#) needs to be eliminated. We have to eliminate the root cause of pain. That pain which has not yet come in life, that sorrow which has not yet sprouted, should be ripped off right in the beginning. How do we do that?

(To be continued...)

<<[Eliminating the Cause of Pain](#)[The Whole World is Here for You to Enjoy](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)



Patanjali Yoga Sutra Knowledge Sheet 61

Contd. from [knowledge sheet 60](#)

"Drashtri drushyayoho samyogo heya hetuhu" (II Sutra 17)

drashtri = seen; drushyayoho = the seen; samyogaha = becoming one; heya = suffering; hetuhu = the cause

"The cause of suffering is when the seer becomes one with the seen and forgets one's true nature."

Forgetfulness of one's self as separate from one's environment is the main cause of suffering. The self, the seer and the seeing. The self and the objects that [are all around the self](#). The lack of perception. You think "this is me". Then problems begin.

You keep your life somewhere else. You do not keep your life in you. You know, in olden days' stories, there used to be a mini-island and there would be a fort in that small island and in that fort, there would be a palace. In the palace, there is somebody.

The life of the king would be in a parrot in some other place. So if this parrot would be killed, then the king would die there. Have you heard this story? These are all stories in India, which come in magazines.

Even in China, you have these kind of stories. The king's life is not in him. He would not die even if anybody hurts him. To kill the king, you have to go to that particular island and to get into that fort is very hard. Some superman will venture into the fort and then the palace and the palace is full of cobras and what not. He has to get past all that.

It is all very thrilling you know. He gets into the underground and then suddenly a door opens up and he gets in there and it gets more interesting. There is a cage there and the cage has a parrot. He has to go near it and the cage is unapproachable. He cannot touch the cage. If he touches the cage, it may burn him down and without touching the cage, he has to kill the parrot. When he kills the parrot, the king who is somewhere would die or whatever is supposed to happen will happen.

Life is not in oneself. [Life is somewhere else](#), in the bank account. You have not just deposited the money in the bank. Along with the money, you have deposited your life also. If something happens to the bank account, you have a heart failure. Do you see what I am saying? Whatever you think as more important, be it matter or material, you give more importance to it than the life. That becomes the cause of suffering. So when you see the difference, then the seer, the light, separates from the surrounding and then you see, "what is all this?" Then, [true meditation happens](#).

Patanjali says –

“Prakasha kriya sthiti shelam bhutendriyatmakam bhoga apavargartham drushyam” (II Sutra 18)

prakasha = manifesting; kriya = dynamic; sthiti = inertia; shelam = nature; bhutendriyatmakam = made up of five elements; bhoga = pleasure; apavarga = relief; artham = object; drushyam = seen

“Manifestation, dynamism, inertia is the nature of one’s consciousness. The entire creation being made up of five elements gives you pleasure and relief from the objects of enjoyment.”

That does not mean that you should run away from this world. This world is here for your enjoyment. Patanjali is very clear on it. These beautiful sceneries are here for you to look at. [Great food is here](#) for you to eat and enjoy. The whole world is here for you to enjoy, but while enjoying, do not forget yourself. You are separate from them. [This is viveka \(intelligence\)](#). Do you see what I am saying?

<<[Nothing in this Creation is Devoid of Pain](#)[The self is the centre of the whole creation](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

The self is the centre of the whole creation



Patanjali Yoga Sutra Knowledge Sheet 62

Contd. from [knowledge sheet 61](#)

“Prakasha kriya sthiti shelam bhutendriyatmakam bhoga apavargartham drushyam”.

This seen world is illuminating. It conveys you a message. It gives you an idea of how great the consciousness is. Every aspect in the world is an expression of God. Everything is active. **“Prakasha” means manifesting.** Everything is manifested from the consciousness. We manifest, flowers come out, so too Sudarshan kriya. Everything in this universe is dynamic. It is not static. There is nothing that is static. Even though the mountains appear to be static, they are not static. They are all dynamic. [Every atom is dynamic.](#)

"Sthiti". They all undergo certain stage of evolution. Everything has a stage, has a state. Everything is governed by certain principles and certain qualities. **"Bhutendriyatmakam". The entire creation is made up of five elements.** Five elements, [five sense organs](#), five organs of perception and five organs of action. These are the ten organs. The entire creation is endowed by these ten. The mind is also a part of the creation. **"Bhoga apavargartham." This entire creation is there to give you pleasure and relief.** Whatever gives you pleasure will also give you relief. Do you see what I am saying? Otherwise the pleasure becomes a pain.

It is like say, there are three apple pies. One, two, three apple pies, you love it. You will do anything in your life to have an apple pie or gulab jamoon. Okay you have it. But one, two, three, four and then the fifth one already becomes a little too much and then seven, eight, twelve, thirteen. The same thing which gave you pleasure is making you suffer. If you are forced to eat twenty apple pies, you will hold your head and say "Oh! my God. I want relief from this, I want to get away from these things. Enough is enough. I cannot hold any more".

Same thing with music. Okay you like beautiful music. How long can you enjoy music? One hour, two hours, some of us twenty four hours music, seven days a week! You cannot breathe. You shut it off! That wonderful music which gave you so much pleasure, if its over done, that brings you pain. So that has to give you relief also. Do you see that? The entire creation gives you enjoyment and liberation and relieves you. You have to get yourself liberated from all this at some time or the other. Otherwise that becomes pain.

He goes on describing how there are grades in this. [Sattwik, rajasic and tamasic](#). **The tamasic here is more dullness. Rajasic is more activity. Sattwik is more light and more freedom.** Like if you take food which is natural, if you take apple pie, it is good for health and gives you pleasure. But if you go into drugs, it just entraps you. It seems to give you pleasure, but only gives you pain, only suffering and it is hard to get out of it. So that is tamasic. Tamasic, rajasic, sāttwik. The whole creation is made up of three gunas, three natures. Certain food you take makes you more dull, certain foods make you more agitated, active. Everything is from these three different gunas. There are some specialties about it. All these details are there.

"Drashta drushimctraha shuddopi pratyayanupashyaha" (II Sūtra 20)

drashta = the self; drushimctraha = consciousness only; shuddaha = pure; api = even though; pratyaya = mixes; anupashyaha = covered by intellect.

"The self is pure consciousness only, but when it gets mixed up with the intellect, it gets covered."

The self, though it is ever pure, untainted, it is just a witness. But when it becomes one with the buddhi, the intellect, then it gets colored. It appears as though it is colored. Somebody who is stuck with their intellect, they just stick to their thoughts and ideas as though it is their own. They suffer a lot. [The self is the centre](#) of the whole creation.

<< [The Whole World is Here for You to Enjoy](#) [The world is part of the Enlightened One!](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

The world is part of the Enlightened One!



The next sutra says –

“Tadartha eva drushyasyatma” (II Sutra 21)

tad = that; artha = purpose; eva = only; drushyasya = the scenery; atma = existence.

“For that purpose only (for the unenlightened only) the world exists.”

Though this world does not exist for the enlightened one, it exists for the one who is not enlightened. The world continues to exist with its opposition. For the one who is awakened to knowledge, there is no more suffering from them. The world appears completely different. For the enlightened one, every inch of this creation is filled with bliss or part of the self. But for others it does exist as the seed. So, though the enlightened one has realized this world and sees it as separate from themselves, but a part of the self. It does not exist for them, but exists for some others. It exists. It is like; you have [come out of the airplane](#) or come out of the bus. The journey is over. The airplane keeps moving. The bus keeps going. The bus still goes because it has to take somebody else. But for you the journey is over. Just because your journey is over, the bus does not stop. The bus continues. Is that clear?

“Kruthartham prati nashtam tad anyasadhanatvat” (II Sutra 22)

kruthartham = the one who has achieved (the enlightened one); prati = to him; nashtam = destroyed; api = even though; anashtam = not destroyed; tad = that; anya = to others; sadharanatvat = to the commoners.

“For the enlightened one the world is destroyed even though for others who are commoners (unenlightened) the world is not destroyed.”

“Swa swami shaktyo swarupa upalabdhi hetuhu samyogaha” (II Sutra 23)

swa = of being owned; swami = of owning; shaktyo = of powers of both; swarupa = nature; upalabdhi = brings about, attracts; hetuhu = cause; samyogaha = union.

“The power of nature is the cause when which united with the seer brings about its effects.”

There is a power of nature. Like, your [body is made up of three gunas](#), sattva, rajas and tamas and these three gunas act accordingly. Accordingly the paths come. According to the behavioral patterns many things happen and it accordingly attracts the events, situation and circumstances around. When tamasic guna dominates it creates more dullness, sleep, lethargy. When rajasic guna is dominating you may be in different atmosphere. But wherever you are, your mind is restless, full of desires and anguish and it gallops on a horse. When the mind is dominated by sattva, [then the mind is alert](#), sharp, joyful and enthusiastic. All these qualities come up. These three gunas act in your body, according to their nature, time, and place whatever. Identifying that, “Oh! I am this. I am dull person, lethargic person, I am this, I am this” is again ignorance. Observing the tendencies that come up in you and not thinking that you are those tendencies because guna vrittis, they are nature. It is nature.

<<[The self is the centre of the whole creation](#)[Change is Inevitable](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutra](#).)

Change is Inevitable



There is [another story](#). There was a very great monk who lived in the Himalayas. He had free access anywhere because people loved him, welcomed him. This monk would go to the King's palace and have his lunch there every day. The queen would serve him lunch in a golden plate and cup and all that. He would just go and eat there and walk away. [This was a routine](#). Once, what happened was, after his meal he just grabbed a silver glass and a golden spoon. He grabbed it and took it with him. He did not tell anybody, "I am taking this, I want this", or anything. Now, people in the palace got irritated. They thought, "he never takes anything. What happened today? That too without informing anybody he just put it in his bag and just left." Three days later, he brought the cup and spoon and left it. This was even more puzzling. Before they thought that maybe he needed these things and he took it, but he came back and put it away. They were more puzzled now.

Yoga Sutras of Patanjali

Then the King called all the wise people and put an enquiry to them. "Why did this happen. Why did he take and why did he bring it back?" Then, the wise people thought and finally said, "okay find out what did you feed him when he came two days back". So they found out all that. Then they found out that the food they fed him was confiscated from some robbers, from dacoits. Few dacoits were arrested couple of days ago and they have confiscated lot of grains from them and that was made into food served to the saint. That had made him role the cup and the spoon. Then the King called all the wise people and put an enquiry to them. "Why did this happen.

Why did he take and why did he bring it back?" Then, the wise people thought and finally said, "okay find out what did you feed him when he came two days back". So they found out all that. Then they found out that the food they fed him was confiscated from some robbers, from dacoits. Few dacoits were arrested couple of days ago and they have confiscated lot of grains from them and that was made into food served to the saint. That had made him role the cup and the spoon.

So in ancient days, people would look into these things, that if somebody does something which is unusual, then they go into the root cause of it, "why it happened?" instead of discussing that this monk has started stealing, they asked, "what made the monk steal?". The food, who cooked food and what was wrong with it? And what happened? They went into those details and then found out the cause, "Oh! This is the cause. That is the answer".

"Tasya heturavidya" (II Sutra 24)

tasya = its, hetuhu = cause, avidya = ignorance

"Thinking that these causes are yours is ignorance"

If you think [that these vrittis are yours](#) - that is ignorance. What is the way to come out of ignorance? It is a definite understanding. Definite knowledge is in the mind that "my body is undergoing change all the time. The world is undergoing change all the time". The entire universe is in the form of fluid, is in the state of fluidity. It is all full of change and it is going on and on, on its own, according to its nature. This definite

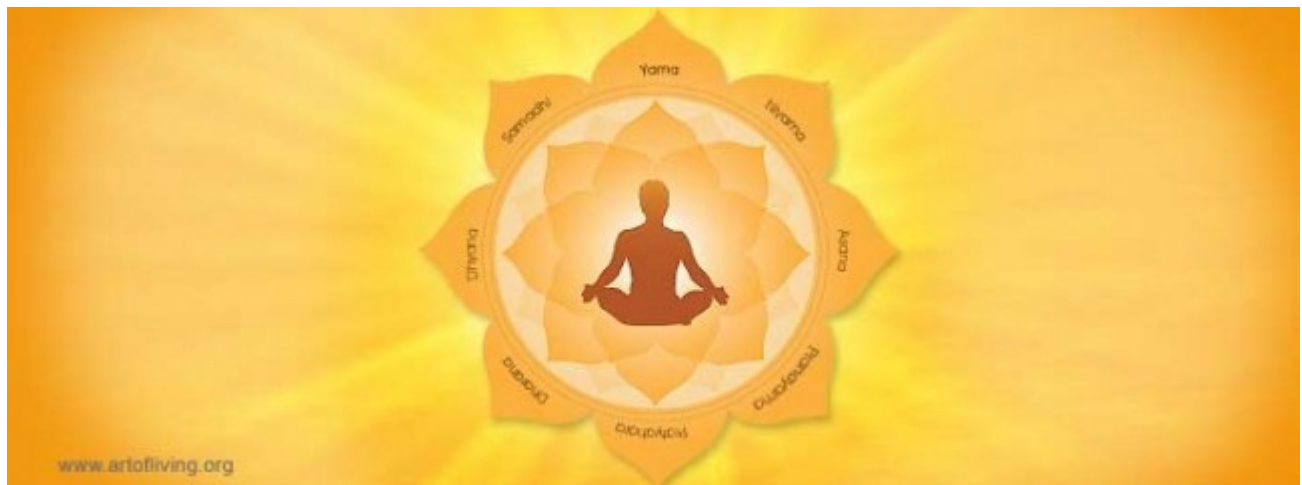
knowledge that, "I am not the body. I am the self. [I am the self](#). I am imperishable, untouched, untamed by the probabilities, by this world around. This body is all hollow and empty. It is changing, changing, changing. Every particle in this body is changing and changing and changing! The mind is changing!" This definite knowledge is the way to get out of the circle.

<<[The world is part of the Enlightened One!The eight limbs of yoga](#) >>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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The eight limbs of yoga



Human consciousness is like a seed. A seed has the possibility of a tree, of the leaves, of a branch, of fruits, of flowers, of multiplication, so also the human mind. A seed needs a proper ground, proper conditions, sun light, water, proper soil for it to sprout and blossom. Isn't it? Similarly human consciousness and [human mind](#). Either the seed can be dormant for years together keeping its possibility within itself or it starts blossoming, sprouting. The sprouting of the seed of human consciousness is viveka, discrimination. Freedom comes with viveka, discrimination.

All other species in this creation are governed by nature totally. They do not need discrimination, nor do they have the freedom. So they never break the laws of nature. Human mind, human consciousness has this possibility of freedom, has been given freedom and it also has been given discrimination. It is through viveka, wisdom, discrimination that the human mind, human consciousness can progress or it can remain where it is. You will not find any animal over eating, generally. They do not resort to perverted eating. Normally animals just eat and mate in time. They eat in time. They rest in time. They have no choice. But human beings have this freedom to eat whenever they want to, do whatever they want. This freedom is given along with discrimination, along with wisdom, along with the consequences of action. Knowledge of consequences of action, so that humans can choose and lead life with wisdom. Are you getting what I am saying? Specialty of human life is that it is governed by viveka, wisdom, discrimination.

How should this come up? How can this be enhanced? How to make the seed sprout? How to make the sapling? Once the sapling has come it will need watering again and again till it grows. A seed has the possibility. But if it is not watered then the possibility remains a possibility and does not manifest.

Here Patanjali steps in and says –

“Yoga anga anushtanat ashuddhi kshaye jnanadi Apthiraviveka khyatehe” (II Sutra 28)

yoga = yoga; anga = limbs of; anushtanat = by the practise of; ashuddhi = impurities; kshaye =destroyed; jnana = wisdom; diApthihi= the light of; viveka = discrimination; khyatehe = knowledge.

“By the sustained practice of the eight limbs of yoga, the impurities are destroyed and the light of wisdom, discrimination shines forth.”

Yoganushtanat, by practising the eight limbs of yoga, by observing the limbs of yoga, through yoga, **ashuddikshaye**, the [261356:impurities get limited] or destroyed. *Jnana depthihi*, *viveka*, the wisdom shines forth. The husk is strong. The sprout moves through this and the grain comes out.

Now, [1565:what are the limbs of yoga?] “*Yama niyama asana pranayama pratyahara dharana dhyana samadhi ashtau angani*”.

“Yama niyama asana pran,ayama pratyahara dharan,a dhyana Samadhi ayoashtav angan,i” (II Sutra 29)

yama = restraint; niyama = observance; asana = postures; pranayama = regulation of breath;pratyahara = substitute food for the mind; dharan,a = ability to focus; dhyana= meditation;samadhi = higher states of consciousness; ashtau = eight; angan,i = limbs.

“Restraint, observance, postures, regulation of breath, substitute food for the mind, ability of the mind to focus, meditation and higher states of consciousness are eight limbs of yoga.”

Now we will go into the details of each and what is the result that can be expected from each one of these.

Yoga Sutras of Patanjali

Yoga has eight limbs like a chair which has got four legs. Yoga has eight legs, eight limbs; each one is connected to the whole. So if you pull one, everything else will come. If you pull one leg up, the whole chair comes. When the body is developing, the whole body develops together. Organs develop together. Not that the nose develops first and then the ear comes. Simultaneously all the aspects, all the limbs of the body develop. That is **why Patanjali says** that these are all the limbs of yoga.

<<[Change is Inevitable](#)[The five Yamas of Patanjali](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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The five Yamas of Patanjali



"Tatra ahimsa satya steya brahmacharya parigraha yamaha" (II Sutra 30)

Tatra = there; Ahimsa = non-violence; Satya = truth; Asteya = non-stealing; Brahmacharya = moving in the Brahman ; Aparigraha = non-accumulation; yamaha = are the yamas or restraints.

"Non-violence, truth, non-stealing, moving in the Brahman, non-accumulation are [the five yamas](#)."

Ahimsa - non violence, **Satya** - truth, **asteya** – non-stealing, **brahmacharya** - moving in brahman, moving in the greatness, **aparigraha** - non-accumulation. These are the five yamas.

"Jiti desha kala samaya navachchinnaha sarvabhouta mahavratam" (II Sutra 31)

Jiti = life-state; Desha = country; Kala = time; Samaya = circumstances; Sarvabhouta = universal; Mahavratam = the great vow.

"The great vows are universal and are not limited by life state, country, time or circumstances."

These are the greatest words because it is applicable in all places, at all times, to all people, throughout, without exception. They are certain laws which can apply just to certain people, certain places, at certain times. It is not universal. But these five principles are Universal. An animal does not go into violence for no reason. Wild animals hunt only when they are hungry and when they want to eat. They just do not go and hunt or bite anybody out of pleasure. But human beings do. They go hunting for no reasons. A python eats one rat in a month and that's it. It sleeps for the rest of the month. Just one rat a month is good enough. Though it is scary and dangerous, it can swallow a goat or eat something bigger. It can stay for several months doing nothing. It will not harm or kill any other animal.

But human beings in the name of God, in the name of love, they kill each other. Mindless violence is prevalent in the world in the name of country, in the name of religion, in the name of race. This is absolute nonsense. This is total lack of viveka, [total lack of wisdom](#). A violent person cannot listen to anybody. His ears are sealed off. Why does violence come? How does it come? It is due to frustrations. Mind gets frustrated and frustration builds up. A big question mark comes up. That very question turns into violence, 'why, why, why?' It catches on to the surrounding. [A crowd commits violence](#). Individually a person may not be able to do that violent act, but when that person is in the crowd he joins hands. Viveka is when a person takes to nonviolence, "I will not kill any animal, any life on this planet. Consciously or unconsciously". Already without your knowledge you are destroying many creatures. You walk and many ants are dying under your feet. You are not killing anyone. It is just happening. But an intention to destroy something, an intention to do violence can destroy your very basis, your very own root. Dropping this intention for violence is ahimsa.

Then satya. It is to be with what is right now, to be with something that is not changing. To know that something deep in you is not changing. Satya does not mean speaking the truth. Do you see what I am saying? Satya is total commitment for truth. It is not just words. Unfortunately people mistake satya to be just speaking words. Many people consider being blunt as truthful. What is the effect of ahimsa? Patanjali, a scientist gives a beautiful explanation.

<<[The eight limbs of yoga](#)Getting established in truth and non-violence is yoga >>

Getting established in truth and non-violence is yoga



“Ahimsa pratishthayam tat sannidhau vairatyagaha” (II Sutra 35)

Ahimsa = non-violence; **Pratishthayam** = established in; **Tat** = his; **Aannidhau** = presence; **Vairatyagaha** = violence will be dropped.

“When a person is established in non-violence, then violence is dropped in his or her presence.”

Yoga Sutras of Patanjali

If you are established in non-violence, in your very presence violence will be dropped by other creatures. Someone comes to attack you. As soon as they come near you, because your vibrations are totally nonviolent, they drop down. They stop being violent. The **contemporary of Buddha**, many of you in the West might not have heard his name. His name is **Mahaveera**. He is the promoter of **Jainism**, another religion. He emphasizes more on ahimsa. It is said that whenever he walked, twenty kilometers around him, people would drop all violence. The story goes even to that extent and says even the thorns would not prick anybody. The thorns would become soft and they would lie down. **Ahimsa pratishthayam tat sannidhau vaira tyagaha**. When you are established in non-violence in your presence, violence drops down in other creatures.

Why is it that when we speak to some people or meet them, why do people become violent or angry at them? Why? This is because they have some seeds in them, vibrations of violence in them. That violence draws violence. So it is very useful to practice ahimsa. It also gives rise to tolerance.

Suppose you are sitting and someone comes and nags you. In your mind, you are angry and think, “Oh, God. I am going to hit this person, squeeze this person”. These type of thoughts arise in you. You do not hit that person. You cannot do it. You do not do it. But watch those thoughts which make you feel like hitting somebody. Why is that violence arising? What is the source of the violence? As you watch the source of violence you will see that violence disappears, dissolves and peace dawns. Yoga brings that inner peace which in turn establishes

non-violence. Practice of non-violence is a two way traffic. Ahimsa brings about the union of the mind, peace of mind and when you are peaceful or calm within, you naturally become non-violent. Then the second principle is **truth**.

“Satya pratishtayam kriya phala shrayatvam” (II Sutra 36)

Satya = truth; Pratishtayam = established in; Kriya = action; Phala = fruits; Shrayatvam = will follow.

“When you are established in truth then the fruits of action will follow.”

When you become established in truth, your actions become fruitful. **Any action you do will become fruitful.** Many people do their actions, but their action does not bring about results. There is no truth consciousness inside. When there is truth consciousness inside, when you are established in the truth, the fruit of the action will follow the action immediately. It is the quality of the consciousness, of straight-forwardness. Even if you are telling a lie, you are bold enough to say, “I am telling a lie right now”. You are speaking the truth. When you are telling a lie, your consciousness is solid. It is not straight and forward. It is all wishy washy. There is no strength behind it. Isn't it? A person who is committed to truth is committed to the presence of the being. For them success comes easily. Not that he will not encounter failure, but he will win. **“Satyameva jayate”**. The slogan “we trust in God is written on American dollars. In India it is written **“truth alone triumphs”**. Truth will win though it may appear not to be winning.

<<[The five Yamas of Patanjali](#)[The truth about lies!](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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The truth about lies!



There is a story about the emperor of Delhi. India was a collection of many small states. So he was an emperor. The emperor of Delhi had a minister called Birbal. He was a clown too. The emperor himself was a clown. He would lay down funny laws and rules. Once he ordered that in his country “anybody who says a lie will be hanged”. This law was to be implemented. The kings would make their own laws. It was all upto their fancies. There was no Parliament, no congress to sit and debate and pass the law. So the King made a rule that from tomorrow if

anyone would tell a lie that person would be hanged. [He had heard a lecture on truth](#) and he had become enthusiastic and said “Okay, I will make everybody speak the truth”.

As this law was announced, there was a big commotion in the market place. What was the commotion about? All the lawyers gathered together and said “What is this law? It is a stupid law. It will just flatten our own business. Our profession will be finished. This is an insult to the supreme court. If this law is made then where is the question of debate? All lawyers will be out of their job”. They all got together at the bar association and said “we have to do something. This cannot go on like this”.

In another corner all the merchants gathered together. All the sales man said “see what is happening. Our king is selling our country. This is disastrous. How can we sell anything? We know that our product is not the best but we claim that ours is the best product. We make it for three pennies and sell it for thirty pennies and we say that we are just making margin, no profit, we are actually giving you for free’. All these gimmicks of business, they would all go flat”. They said that it was outrageous and they could not go on. Then all the astrologers gathered together and said “finished. We all are finished no more clients to us”.

Next, all the priests gathered and it was the same story there too. Then the doctors gathered and said "Oh! We have to migrate to some other country. This law is too dangerous". Doctors promise their patients "do not worry. I will cure this for you. You will be fine tomorrow. I am here. You will not die". They insure their patients. All of them approached this wise minister in the king's court, Birbal and said "[come on Birbal](#) you have to do something. What will happen to our trade? He needs a Psychiatric treatment. Anybody who does not speak the truth will be hanged! Anybody speaking a lie will be hanged! This is outrageous". Birbal said "Okay I will do something".

So the next day Birbal, the minister entered the king's bedroom. As he was trying to enter, the guards stopped him and asked him where he was going. Birbal said “I am going to get hanged”. Now this was a lie. He was a minister, one of the top ministers of the cabinet. He was getting into the king's room and saying “I am going to get hanged”. That was not a place to be hanged. So they said, “[he has spoken a lie](#)”. He was brought in front of the king. If Birbal was to be hanged then he had not spoken a lie. Whatever he had said was the truth. Then it means that an innocent man will be punished for no crime of his. It will be a big crime. If he will not be hanged then the law becomes obsolete. Then what to do?

All the pandits were called, all the ministers were called and there was a big debate, “now what should we do? Should we hang him or not? If we hang him we violate a law. If we do not hang him, even then we violate a law”. The king was in a fix. Everybody else were in a greater fix. So they told Birbal, “You yourself suggest to us as to what we should do?” Birbal then said, “truth is not what is spoken. Anything you speak becomes a lie. The moment you open your mouth, you are distorting what is and what is the truth”.

To be contd...

<<[Getting established in truth and non-violence is yoga](#) [Truth is what we are!](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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Truth is what we are!



To be with what is, to be truthful in one's life, to one's heart, one's presence, one's mind, this is following satya. Not the words. Our intention, is it truthful? Is your intention straight forward, is your intention clear? Or is there something else behind that? Is there some other hook you are keeping there?" [That indicates the truth](#). Truth is not what we speak, but what we are. Have you experienced this? When you are righteous, how do you feel? Suppose an injustice is done to you, how do you feel? When you know something is correct, then how do you feel? You have no sense of doubt in you. That is how it feels and you are very close to the state of truth in such circumstances. Mahatma Gandhi started this thing called "*Satyagraha*". *Agraha*, means **emphasizing, anger**. ***Satyagraha* means truth with anger**. This is what Mahatma Gandhi's whole movement was. Truth with an emphasis, anger, valor. The second principle, the truth. The clarity in your intention, straight forwardness in your approach, is the truth, the second principle.

Next is [asteya-non-stealing](#). You look at somebody and say, "Oh! How nice if I had a voice like them". You have already stolen their voice. You look at someone who is beautiful and say "Oh! How nice if I were to look like that". Sitting and wishing "I wish I had that looks; I wish I had that car. I wish I had that power. I wish I had that money". You have stolen. Do you see what I am saying? This creates jealousy. Why do people steal? "Mine, mine, I want to possess it". *Asteya* eliminates jealousy, non-stealing. People steal many things People steal somebody else's smile, toys, somebody else's technique. These things do not work. People who steal remain poor. The effect of not stealing, to stay committed, to be sincere is that, **sarva ratnopalabdihi**.

"Asteya pratishhtayam sarvara ratnu pasthanam" (II Sutra 37)

Asteya = non-stealing; Pratishhtayam = established; Sarva = all; Ratna = jewels, wealth; Upasthanam = approaches.

"When non-stealing is established, all the jewels (wealth) approach the person."

All the wealth comes to you effortlessly. [All the wealth](#) comes to you. A little intention to steal can keep you poor. Do you see what I am saying? Most of the time poverty is self-made. A person wants to be sneaky and grab and get as much as he can. That is where his luck goes down the drain. Non-stealing brings all the wealth.

<<[The truth about lies! True meaning of Brahmacharya](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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True meaning of Brahmacharya



"Brahmacharya pratishtayam viaryalabhaha" (II Sutra 38)

Brahmacharya = celibacy; **Pratishtayam** = established; **Viarya** = vigour; **labhaha** = gained.

"On being established in celibacy vigour is gained."

Yoga Sutras of Patanjali

Brahmacharya is celibacy. Celibacy brings you strength, lots of strength. Brahmacharya has a higher meaning than just celibacy. **Brahma means infinity, charya means moving in infinity.** [Knowing your vast nature.](#) Not thinking that you are just the body, but you walk like you are a glow of light. You move in the world as though you are space. This is when celibacy naturally happens. Do you see what I am saying? When you are sitting in meditation you do not feel like you are a body, a lump of heavy weight, 80 pound, 90 pounds, 100 pounds, 60 kilos sitting there solid. You feel so light as though you are like a feather. Isn't it?

When you walk how do you feel? You do not feel the weight of the body. You are more space. The more joyful you are you do not feel the body. The more you are in infinite consciousness, the least you feel the tension or the physical weight of your person. That is brahmacharya.

Our consciousness expanded to infinity, moving in infinity, in our true nature, in that space brings you lot of vigour and valour and strength in you. A person who is [small minded](#) is always looking at "who is good looking, with whom can I have sex?" You will see that such a person's energy is low, so dull and nobody goes near that sort of a person. A person who is so obsessed with sex is so unattractive. Isn't it? They create such a thick and dull vibration around him or her. There is no strength, there is no vigour, there is no commitment. Nothing comes out of them. Have you noticed this? If you have not noticed, see in all those places where such people gather in the bars. You can find them here and there in one of the streets. Such thick, lust loaded mind. They have no strength at all. They just go anywhere, go behind anybody. They do not even see where they are going.

There is a story about Mullah Nasseruddin. Mullah Nasseruddin was watching a dance on a movie screen. An actress was dancing. Mullah was watching dance, waiting and waiting. Suddenly Mullah went flat on the floor. His wife asked "What is this? What are you doing?" he said "I want to see the dance of this lady more closely. I am waiting when she will sit down". The mind goes to such a crazy state that there is not enough strength left behind. It is limited and all jealousy, anger, frustration and everything comes up when this stench of negativity comes in

the mind. That is the weakest and the poorest mind. All truth about existence disappears. When your [mind is obsessed](#) with such a load of negativity, you cannot even observe the beautiful nature you are in. Isn't it?

Brahmacharya pratishtayam veryalabaha. Great strength comes when you are in Brahmacharya. When brahmacharya is established in you, you see that you are more than the body. You see yourself as the consciousness, Brahman. Not indulging in sensual pleasures like sex or taste, smell etc gives you strength from inside. The more obsessed you are with something, that indicates your weakness. When Brahmacharya is firmly established in you. You become vast and powerful.

<<[Truth is what we are!What is Aparigraha?](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

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What is Aparigraha?

Patanjali Yoga Sutra Knowledge Sheet 71

Contd. from [knowledge sheet 70](#)

"Aparigraha sthairyeh janmakathamta sambodhaha" (II Sutra 39)

Aparigraha = non-accumulation; Sthairyeh = established; Janmakathamta = of how births happen; Sambodhaha = knowledge.

"Being established in non-accumulation gives knowledge of how births happen."

When you do not accumulate, then the knowledge of the previous births, knowledge of different species, the communication in you improves. Do you see what I am saying? When, a person says "more for me, more for me", then he is obsessed with fear, one does not know the eternal value of life. Life has been there for ages and will continue for ages to come.

Non-accumulating simply means confidence in one's existence. Confidence is in one's ability. Knowledge of one's self. You know how to make bread and know you can earn it. So you will not make bread for a week and store it for a whole year in your room. It becomes stale. In

China there is a proverb "**What you give, you gain more. Whatever you scatter you have it all. What you hold on to, you lose that also**". When you scatter it all, it all comes to you. Everything is yours all over.

Who is very stingy? The one who is so afraid of himself, who has no idea of his strength. A person who is very selfish and stingy, he stores and stores accumulate. A very wealthy gentleman was on his death bed, but was on the telephone looking into the share market "how much I have?" He was going to die any moment, but was concerned about "what the share prices are? How much am I gaining, losing?" What is he going to do with the money now? He does not even believe that he has to leave everything here and go. If money transfer was possible, people would transfers all their money up there, before going. Lawyers would have had fun writing wills. They would transfer all their property up, take it with them. Fortunately or unfortunately this is not possible. People accumulate and accumulate and then they die. That does not mean that you should not save.

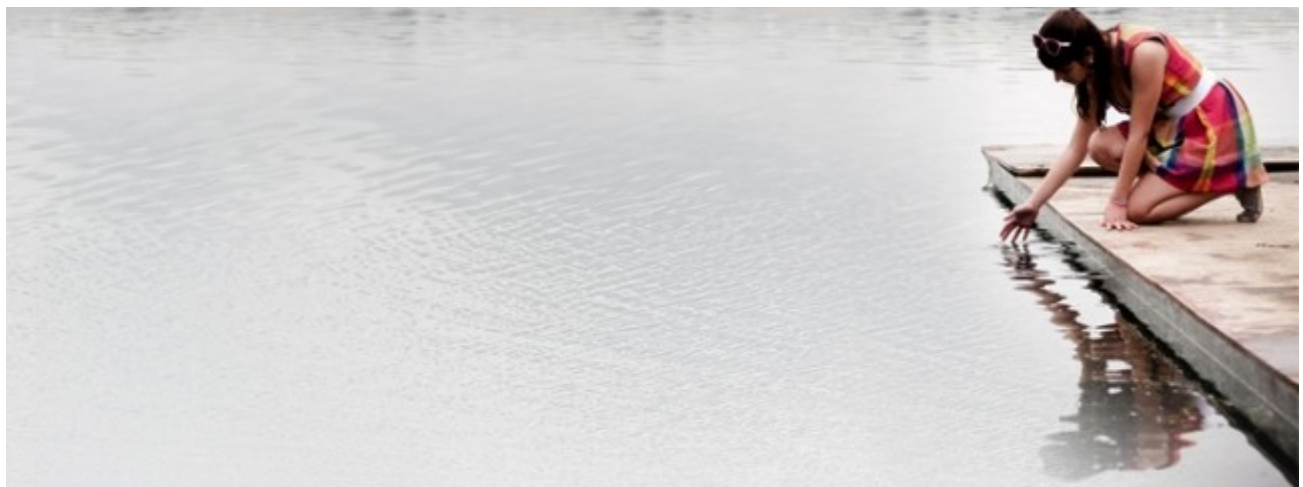
Not accepting or accumulating anything from anyone. What do we do? When people give us a compliment, we accept the compliment and then we begin to have a different idea about ourselves. They tell you, "You are so beautiful, so beautiful", and it goes to your head and you think you are beautiful. If ten people repeat the same thing it gets into your head and you lose all reality about who you are and what you are. Similarly, when you are on a trip to get things from others, that is called "**parigraha.**" meaning "**taking things**". "**Aparigraha**" is the opposite of it, **not trying to get anything from anybody.**

Patanjali says, but what is the effect of it? **Janma kathamta sambhodaha.** You know, when you give things to people, it will give back something to you, some good vibrations to you. If you are very unhappy, then that day you give away something. Give some gifts to somebody. You will see how your consciousness will change, shift. Sometimes you accept things from someone, gifts or certain things and you feel miserable in life. In ancient days this rule stood very well. When someone accepts a gift, then the giver should be thankful. The giver is always thankful "Oh! I am thankful that you accepted the gift". So that was called as **dakshina**.

<<[True meaning of Brahmacharya Cleanliness Counts!](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

Cleanliness Counts!



Continued from last week

In ancient days, people would invite the wise ones to their homes or dwelling, and give them food. When the wise ones would accept the food, then to show them gratitude for having accepted their offering, they would make one more offering, and that is called ***dakshina***.

The giver is thankful here. This is because they are not just taking something; they are also giving back their mind too. They are taking away certain impressions or karma of the past from them.

Non-acceptance or non-accumulation of objects or things [from people is called Aparigraha](#).

Some people are always receiving. They think, "What will I get? What will so and so give me?" This is ***Parigraha***, receiving.

You can try this as an experiment for some days. Do not accept anything from anybody for one month, you will feel a different way.

Of course in the world it is practically not possible. You cannot say, "I will not accept anything". There are people who practice this to the extreme. You do not have to go to that extreme, but be aware of this fact. These are the five ***Maha-vratas, the great vows***. To [whatever extent you practice](#), to that extent it will give you results.

Suppose your mind says, "I don't care about these things. I want to do what I want to do. If I want to be violent, I want to be violent".

Then what to do? Here he says, '***Vitarkabadhane pratipak sabhavanam***' (II Sutra 33).

Before mentioning [this he also mentions the niyamas](#) (rules). What are the *niyamas*?

The niyamas are:

"Shoucha santoshatapaha swadhyaya eshwarapran idhanani niyamaha" (II Sutra 32)

Shoucha = purity, cleanliness; Santosha = happiness; Tapaha = penance; Swadhyaya = self study; Eshwarapranidhana = devotion to God; Niyamaha = rules.

"Cleanliness, happiness, penance, self-study and devotion to God are the five rules or niyamas."

Shoucha is purity.

Two types of cleanliness are emphasized. The first is **physical purity**, keeping oneself clean. There are people who do not take bath for several days. They just put on perfumes. This is not cleanliness. **Water should run through this body, both inside and outside.** You have to drink enough water, and let water run through the system. Water is the greatest purifier for this physical body.

Also [cleanliness in the environment](#). If you are used to being unclean, then you do not feel that it (you or your environment) is unclean.

You can see this in some of the countries, in the slums, the people do not feel that anything is wrong (referring to the uncleanness). They feel it is all perfectly alright because they are so used to being unclean. There will be cow dung on one side, and garbage thrown all around here and there. It simply does not register in their consciousness because they get used to it.

In the same way, ***if you are used to keeping your room unclean, yourself unclean, you do not feel anything about it.***

Do you know how it starts? You say, "I will wear the same clothes today. It does not matter if I don't bathe today, I will do it tomorrow".

You are so busy keeping yourself engaged that for two, three, or four days you don't take a bath, and you do not even notice how foul you are smelling. Somebody else is bothered by your being there. And the worst thing is that you use perfume and you do not even notice the smell.

So bathing and keeping personal hygiene is **shoucha**. It is very essential.

The second is mental purity. Keeping the mind clean. Antaha shoucha bahya bhethara shoucha. Outer cleanliness and inner cleanliness, that is, the mind being free from tensions.

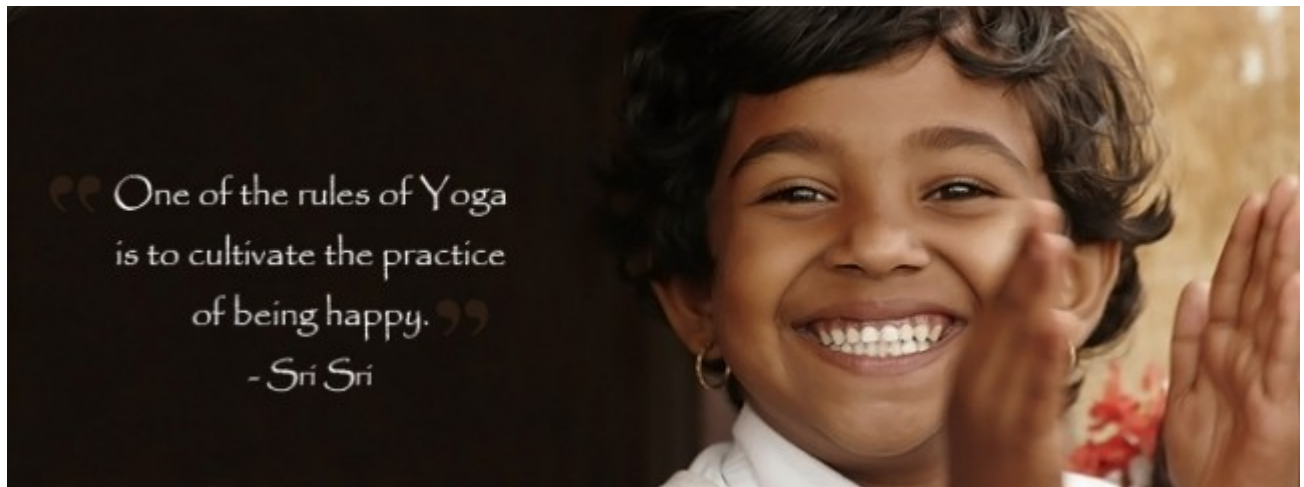
To be continued next week

<<[What is Aparigraha? Being unconditionally happy is a practice](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

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Being unconditionally happy is a practice



Patanjali Yoga Sutra Knowledge Sheet 73

Contd. from [knowledge sheet 72](#)

Santosha: contentment, happiness is the second *niyama*.

Happiness again is an attitude. If you are used to being unhappy, even in the best of situation you will still grumble and be unhappy. Nothing can make you happy in the world. Do you see what I am saying?

When you are happy, what is happening? When you are smiling, what is happening? There is so [much relaxation in the muscles of your face](#), in the head, and everywhere. There is freedom, there is joy, and there is relaxation.

But if you train your muscles and nervous system to being unhappy, then that same thing continues (unhappiness), that is, the knots in your face, the stiffness in your head, and in your body. You remain unhappy irrespective of the situation around you.

Santosha is a practice. Being unconditionally happy is a practice.

"Come what may today I am going to smile, anyway everyone is going to die. Everything is going to vanish and disappear, so what? Let me be at least happy. [Smile this very moment and enjoy my very breath](#) if not nothing (else)".

If someone else is upset or something else is wrong, never mind, at least you can breathe happily. Nobody is going to hold your nose. You are free there.

You sell your happiness for peanuts. You sell your smile for pins. I tell you it is not worth it. The entire world is not worth your smile. Even if you are made the king or emperor of the world, it is not worth giving away your smile.

This is one of the rules of yoga: ***Santosha***, (cultivating the practice of) being happy.

What is there to be unhappy? You are losing millions of dollars, is that what is making you unhappy? So what! You are going to lose this body which is going to enjoy the millions of dollars. So many people who have had millions of dollars have died. So [what are you unhappy about?](#)

You are unhappy about your friend leaving you? When your own body is going to desert you, why are you so worried about your friend deserting you? Good, one thing is gone, finished! You know sometimes people lose one thing at a time, and sometimes they lose everything together. This is the only choice you have, either you lose everything at once or you keep losing one by one. So if you lose a friend, think, "Okay, I have lost one, anyways after sometime this body will also go. I am in the second category. I am losing one by one".

You are unhappy about your friend leaving you? When your own body is going to desert you, why are you so worried about your friend deserting you? Good, one thing is gone, finished! You know sometimes people lose one thing at a time, and sometimes they lose everything together. This is the only choice you have, either you lose everything at once or you keep losing one by one. So if you lose a friend, think, "Okay, I have lost one, anyways after sometime this body will also go. I am in the second category. I am losing one by one".

You are not going to die along with your friend. And you are not going to take them to heaven even if they do want to come. Everyone has their own ticket, their own time, their own place booked. There you cannot say, "I want to sit next to so and so". You cannot demand for your room-mates there. Why not be happy now?

Strength of your happiness is measured by the adverse situations that you are in. If everything is smooth and you are giving a smile, [then that smile is worth nothing](#). But if you could smile through any situation, through any event and say, "So what? I will keep a big smile. Let the world die and disappear, even then I am not going to sell my smile. I am not going to be unhappy".

This strength in you is ***Santosha***. This is an attitude to develop.

<<[Cleanliness Counts! You have to take a step!](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

You have to take a step!



Patanjali Yoga Sutra Knowledge Sheet 74

Contd. from [knowledge sheet 73](#)

I will tell you another Mullah story.

Mullah Nasruddin used to grumble all the time. He was a farmer and so he would grumble that there were no rains for many years. He would say, “Oh, there is no rain. No crops are coming and it is so difficult”.

He kept grumbling, and it so happened, that year there was very good rainfall and he got great crops in his field.

So people thought that this year Nasruddin would not grumble because his crops have come out so good. Now there was no [problem and he must happy](#). So people went to greet him.

“So Mullah, how are you? You seem to be doing very good. Your field is simply flourishing”.

Mullah had the same long face, and he said, “Yes, but see I have so much work to do now. All these years I had nothing to do because there were no crops. But now there are so many crops. I have so many things to do. I have to go to the market and sell the crops. It is a big headache”.

Whether there were crops or no crops, grumbling continued.

In the same way, [in life you are unhappy about things you don't have and unhappy about things you have](#) Isn't it?

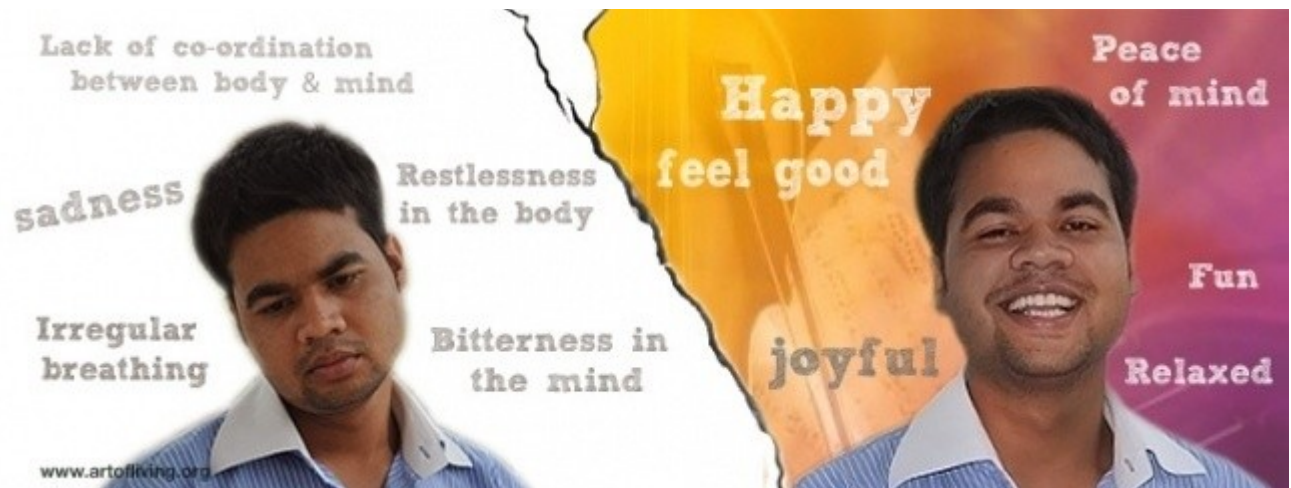
Someone who does not have a car is unhappy because he does not have a car. Someone who has a car is unhappy because he has to maintain the car, and it is such a big headache. They have to pay the tax and do so many things. They feel, “Previously I would simply take public transport and go out. Now I have to service the car. When I go out, I have to keep it somewhere. When the battery goes down I have to do something about it. There are a hundred and one things to do now”.

Santosha, developing the [habit of being happy](#). You have to do it; nothing else can give you that. Nobody else can do it for you. If anybody or anything else does it, that will only be temporary. You take a step.

This strength in you is **Santosha**. This is an attitude to develop.

<<[Being unconditionally happy is a practice Shoucha and Santosha](#)>>

Shoucha and Santosha



Patanjali Yoga Sutra Knowledge Sheet 75

Contd. from [knowledge sheet 74](#)

Shoucha and santosha come together. If there is no shoucha there can be no santosha. Constant touch or overtly in touch with other people, hugging other people all the time, if you are doing this, then you are not letting your energy to be your energy even for sometime. You are always trying to be in association with somebody. So you are lost. You do not know who you are. You do not know yourself. So keep some distance and some time for yourself. Learn to know what your real strength is, what your real weakness is, what is your true spirit. This is shoucha and with shoucha comes santosha, happiness.

You can come home happily and say, "Today all the job I did flopped. There was no success in any of the work I did today." You can say with a smile "anyway everything has flopped". So at least do not let the mind also flop. You should have the guts to say "Come what may I am not going to give up the smile on my face because I am much more than the event, the circumstances. Everything comes and goes, but I continue in spite of all the situations".

Just turn back and look at your life when you were a kid. How many times have you cried? You cried as though hell has fallen on your head. You thought that was the end of the world and then sobbed and sobbed and then went off to sleep. So what happened afterwards? You are still alive. Remember those moments when you broke up with your boy friend or girl friend or when someone passed away in your family. What happened to you? You felt as though you were shattered. In reality nothing happened to you.

The other day, a lady from Italy came to see me. She told me, "Guruji, I lost my daughter not even six months ago. But I am going to parties. I am just being normal. I am not sad. Is something wrong with me? I feel so guilty even to smile. When she was gone I was very sad, no doubt, but I still go to parties. Of course, every mother has that little pinch inside". I said, "Never mind, go. You do not have to be a masochist, thinking about the sad event all the time". She said, "But people expect me to be sobbing all day. I cried for a whole month. I felt all that pain. But I am moving on with my life now. But people expect me to be sad all the time".

This is true. People expect you to be sobbing all your life. This is what is considered as normal. If someone has the courage to move ahead, we think that something is wrong with that person. I tell you there is nothing wrong. In the places where Tsunami struck (on December 26, 2004) and people who were hit so badly, after doing the **Breath Water Course, the Navachetana shibir workshop and Sudarshana Kriya**, people were singing, smiling and dancing. Many would not understand this. These people who were so paranoid to even look at the sea, in

just two-three sessions of meditation began singing, dancing and they wanted to carry on with their lives. The traumas have been left behind because our very nature is joy, happiness. The sadness or sorrow is only in the circumference. It is like a cloud covering the light that you are. The nature of your being is joy. That needs to be uncovered. Whatever calamity befalls on anyone, one can always come out of that and all that one needs is determination : Santosha, the second niyama.

<<[You have to take a step!What is Swadhyaya?](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras.](#))

What is Swadhyaya?



Patanjali Yoga Sutra Knowledge Sheet 76

Contd. from [knowledge sheet 75](#)

Again, you need not make a mood out of it. When somebody has passed away, you cannot say “Okay, now I am going to be happy” and smile and dance. No, you should not do that. The ancient people had designed a methodology for this. They said that, if anyone dies in a house, the people of that house are in ashoucha for 10 days. For 10 days you can mourn and cry. Even if you do not cry, they will bring some professional criers. In India, yes, if you give them money, they will come and cry. This is also there in China, Hong Kong, Singapore. We have not heard about this in Europe and America. There are professional people who cry in the Oriental region. You pay them money. They come and beat their heads, chest, tummy and beat the drums and begin to cry and yell and say “Oh! What a soul you are! They will praise the person who is dead and they cry and no one can hold themselves back. So they too cry, burst out. There is a whole drama of crying which happens. Later they collect the five or six hundred rupees and go happily, laughing the moment they are out of the gate and leave the house. But they really cry when they are in the dead person’s house. This to bring out the emotions of the near and dear of the dead one, so that they can be genuinely happy after the 10 days. After 10 days of mourning, on the eleventh day, they usually distribute sweets to the people, have a celebration, wear new clothes, have a family get together and exchange gifts and have a feast, the memorial feast.

On the day of the feast, they take some ghee and water and put it on their eyes which give a cooling effect and then they decide. "Okay, now we get on with our life. Done is done". For the immediate family, mourning is for 10 days, for others' family it is only 3 days of mourning and for little more distant family the mourning is only for one day. They have set up a whole system of how to mourn.

If a spiritual person passes away, then even this is not there. Then every moment is a celebration because the spirit is all pervading. In the same way, there is shoucha when a child is born in a house for 10 days. You are so excited because a new soul has come into your family. So be with all the excitement and happiness for 10 days. You are free from all the social rules and obligations for you to enjoy 100%. Then come back to your commitments and responsibilities. Shoucha, the second niyama.

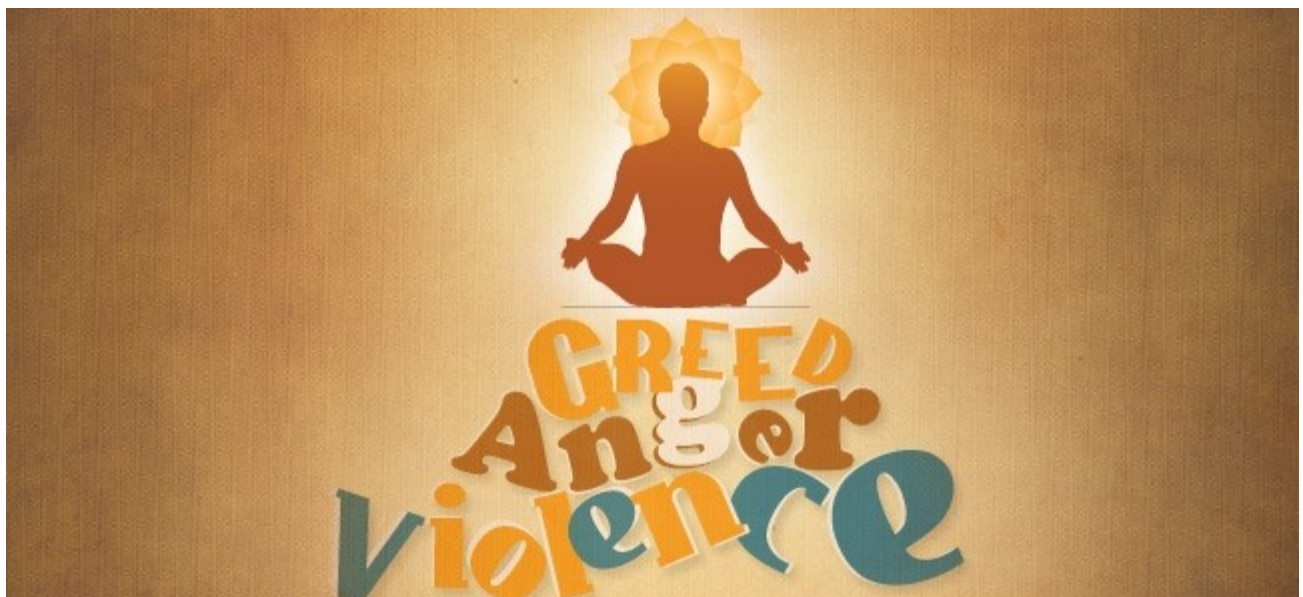
Tapaha, swadhyataya, eshwara pranidana. This we have already discussed. A little tapas can give you patience. Swadhyaya, self-study and devotion to God, devotion to the Lord. These are the rules.

Swadhyaya or self-study is unfortunately called the study of scriptures and books. In a way it is correct, but not just that. The scriptures and books are only aids in the study of the self. Just reading scriptures without any experience is of no use. The last rule, eshwara pranidhana means letting go and surrendering to the higher self, to the divine. Seeing life with context to the universe. This universe which is so vast, enormous has been here for millions of years, billions of years and will continue to be here for billions of years. That consciousness which is the substratum of creation, offering and surrendering to that. This is the only place where Patanjali mentions about God. He also mentions it in one more place. That consciousness which is free from any imperfections or suffering, which is all love, intelligence, beauty and truth, surrender to that which loves you so dearly, says Patanjali, the fifth niyama.

<<[Shoucha and Santosha](#)[Rising Above Negative Principles](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Rising Above Negative Principles



Patanjali Yoga Sutra Knowledge Sheet 77

Contd. from [knowledge sheet 76](#)

“Vitarka badhane pratipaksha bhavanam” (II Sutra 33)

Vitarka = improper thoughts; *Badhane* = troubling ; *Pratipaksha* = opposite; *Bhavanam* = side.

“When improper thoughts trouble you, then take the opposite side.”

When the opposite of the above bother you, when your mind rebels against these principles, then you bring up the feeling which is the opposite. What is that? He says,

“Vitarka himsadayaha krutakaritanumuditalobha krodhamoha prvaka mrudumadhyadimatra dukhajnanantaphala iti pratipaksha bhavanam” (II Sutra 34)

Vitarka = opposite values; *Himsadayaha* = violence towards others and the rest; *Krutha* = doer; *Hima - karita* = cause of the action; *Anumoditaha* = the approver of the action; *Lobha* = greed; *Krodha* = anger; *Moha* = delusion; *Prvaka* = followed; *Mrudu* = slight; *Madhya* = middle; *Adhimatra* = intense; *Dukha* = sorrow; *Agnana* = ignorance; *Ananta* = infinite; *Phala* = results; *Iti* = thus; *Pratipaksha* = opposite; *Bhavanam* = thinking.

“The opposite values like violence towards others and the rest, when done by the doer, the cause of the action and the approver of the action are followed by greed, anger, delusion and ignorance which could be slight, middle or intense and result in infinite sorrow, thus the opposite view of thinking should be taken.”

Violence, untruth, all these are opposing values. They are better done by us or we make somebody else do it or we agree with somebody who did it. There are three types. Either you directly indulge in violence or you have someone else to do the job because do not want to do it or when someone else does it you just agree with them and you approve of it. You approve somebody else's action. These three come from lobha (greed), krodha (anger) and moha (delusion). When you are greedy you make somebody else do the action. Greed, violence, untruth are all negative principles. When a person is greedy he does not see things as they are.

When a person is angry and obsessed with anger, his discriminating mind gets clouded. He does not know what is what. When you are acting or approving some action, see behind it if there is anger in you that is letting you do that job. “Is it not entanglement, delusion that is stimulating me for this action?” Effect of this could be mild, medium or excess and what do they give? They bring sorrow or dukha, agnana or ignorance. This what being opposite to you do. When you know this that it is only going to cause you more pain and suffering, then you shy away from these acts. You will not adhere to these.

There are millions out there in the world who are engaged in violent activity. Why? They do not even know that their activity is going to get them more pain and suffering. They are ignorant of it, ignorant of the pain and suffering. Suffering is not palatable, not pleasing to anyone in this world. Not even an ant wants to suffer. Not even a cockroach likes suffering. No human being wants to suffer. But people are engaged in criminal activities because they are not aware that it is only going to give them more suffering, more pain, and more ignorance. Isn't it? So see this. Wake up!

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

The Importance of Solitude



Patanjali Yoga Sutra Knowledge Sheet 78

Contd. from [knowledge sheet 77](#)

"By personal hygiene and cleanliness to your own physical body, there will be disinclination towards the body or there will be cessation of craving for contact with different parts of the body."

By personal hygiene and cleanliness, the attachment to your physical body is lifted up. You become more aware of your inner body, inner self, the light body that you are. Swa-anga jugupsā. Craving for different and certain parts of the body begins in the mind because one does not totally understand this body. Beneath this skin these are all bones, flesh, nerves. Lack of understanding of the body brings different forms of obsession and madness. Those people cannot be satisfied by anything. The different obsessions take over them and they become violent. There are many crimes that are related to the body. People kill just for fun. So many crimes of sex happen. It is lack of understanding of one's body.

Shoucha, cleanliness establishes what? Sattva shuddhi. When the mind becomes sāttvic, the thinking becomes clear, intellect becomes purified. Saumanasya, the mind becomes even more harmonious.

"The mind becomes clear and harmonious, one-pointed, control of senses and the ability to realize oneself comes to you by purity."

Ekāgrata - one pointedness. *Indriya jayatva* - a say over one's sense organs. *Ātma darshana योग्यत्वāni* - ability to realize one's self comes to you by purity.

You can try this out. See, when you are unhappy or depressed for some time, not being in contact with anybody helps. This is a very natural and inbuilt thing in our system. No? When you feel unpleasant, depressed, you want to shut yourself away from everybody and just remain with yourself. Isn't it? This is a very natural tendency. Non-contact with anyone else can also bring about certain amount of purity in you. Do you see what I am saying? Non-contact of any sort, even mental, can bring up the ability to realize oneself. It can make your mind more one pointed. It brings about greater clarity in thinking.

That is why great works of the world have come up in solitude. When a great poem has to come up, a person has to sit alone to write a great poem. A great painter has to be by himself when he wants to paint something. Here too people use this to the extreme. They say "Oh do not touch me". People shove away. This is what has happened. The science has been misused in various ways. This is the truth. Do not be in contact with anybody for a day or two and you see that your mind will get back to its shape. These are the effects of shoucha.

<<[Rising Above Negative Principles](#)[Enjoy the Company You Keep](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Enjoy the Company You Keep



Patanjali Yoga Sutra Knowledge Sheet 79

Contd. from [knowledge sheet 78](#)

“Santoshadnuttamaha sukha labhaha” (II Sūtra 42)

Santoshat = by happiness, contentment; *Anuttamaha* = greatest; *Sukha* = joy; *Labhaha* = gained.

“By contentment, the greatest joy can be gained.”

Happiness or contentment gives you great joy. Anuttama means the greatest happiness will be received. Just cultivate this habit of being happy. It does not give you misery. It is not just a mood making. An attitude of “Okay I will be happy. I will work through this” brings you the greatest and incomparable happiness in life. It cannot be compared to anything. Anuttama sukha labaha. You will experience the best quality of pleasure in your life. See; when you are not happy from within, nothing can bring you pleasure. If you try to appease somebody who is so depressed, if you try to make them happy and take them to nice movies, they are not interested. If you try to take them to shopping they say “Oh! What shopping?” They do not enjoy anything in life. They will not laugh at the best jokes. When there is santosha, they will rejoice life. They will enjoy anything they do. They even enjoy the company of a stupid person.

Instead of banging on your head, “Oh! This stupid person is my company”, enjoy them. Make some jokes on them. You know, there are all types of crazy people on this planet. It is up to you to either be put off by them or make fun of the whole thing, and create a lighter atmosphere. If people are above your standards, you are not comfortable. With people who are stupid, below your bench mark, you are not comfortable. People who are at par with you, you are envious of them and not comfortable with them. Then with whom are you comfortable? You are all done in life, left with nobody.

You are seeking for some joy, some happiness, and some freedom which is not there. Where are you going to seek them? If you feel that you are much more intelligent than the people around you and if you feel they are all fools, then good. Enjoy their company. Fools make this world more fun. If there are no fools, then the whole world will be totally devoid of fun. You should love the company of fools. At least you can induce some wisdom into their lives whether they like it or not. If you are in company of people whom you think are above you, then be in their company happily and learn something from them. With people who are at par with you, just rejoice with them, just exchange knowledge, and exchange everything with them. You can do business with them. If you have santosha, every situation can be a win-win situation for you. Be determined to spread happiness around you.

<<[The Importance of Solitude](#)[The Importance of Tapas and Swadhyaya](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

The Importance of Tapas & Swadhyaya



Contd. from [knowledge sheet 79](#)

The biggest problem with lovers is that they love each other and start demanding each other. "Look how much I love you. What did you do for me?" or, they say "Do you really love me? Prove it to me now!" Proving each other's love becomes a burden. Many a times, couples try to play the game of not being happy and look to the other person to cajole them and make them happy. You are losing your dignity when you are making others cajole you and make you happy. You be happy! You are the source of happiness. Nobody else can make you happy other than yourself. You need to say without saying that "Hey come on. You cannot put me down and take my mood off." This should be the message to others from you.

"Kaya Indriya Siddhi Ashuddhi kshyat tapasaha" (II Sutra 43)

Kaya = body; Indriya = senses; Siddhihi = strong; Ashuddhi = impurities; Kshayat = eliminated; Tapasaha = by penance.

"By penance or purifying actions, the body and senses become strong as the impurities are eliminated."

By tapas, the body and the senses become strong. While you are fasting, you are not pleasing God or you are not going to heaven or getting enlightenment. What happens by practicing all this? Your body becomes strong. Your resistance power increases. By the effect of tapas, the body and senses become strong. Ashuddhi kshaya, the impurities in you is eliminated.

Tapas means endurance.

"Tapo vay dwanda sahana"

Tapo = tapas; Vay = indeed; Dwandwa = tapas; Sahana = endurance

"Tapas is indeed endurance of the opposites."

Life is full of opposites of pain-pleasure, good-bad, friends-enemies, and praise-blame. These things do come in life. Just take them with equanimity. Ability to endure heat and cold. How much ability you have to endure the opposites, that much is tapas. What does tapas do? This brings strength to your body and mind. Body gets prepared to hold the infinite consciousness. The body-mind complex gets prepared to emit the divinity that is there in everyone. Kayaindriya siddhi.

"Swadhyayadishtadevatasamprayogaha" (II Sutra 44)

Swadhyayat = by self-study; Ishta = desired; Devata = deity; Samprayogaha = presence is felt.

"By self-study, the desired deity's presence is felt."

By self-study, by observing, by becoming hollow and empty, we become the Divine's channel. You are part of the Divine. You are able to feel the presence of the divinity. All different agents of the devas, all different forms of consciousness starts blossoming.

<<[Enjoy the Company You Keep](#)[What is Asana?](#)>>

What is Asana?



Patanjali Yoga Sutra Knowledge Sheet 81

Contd. from [knowledge sheet 80](#)

“Samadhisiddhirëshwarapranidhanat” (II Sūtra 45)

samadhi = the state of samadhi; siddhihi = attainment; ëshwarapranidhanat = by devotion to God.

“The state of samadhi is attained by devotion to God.”

“Sthirasukhamasanam” (II Sūtra 46)

sthira = steady; sukham = comfortable; asanam = posture.

“That posture which is steady and comfortable is āsana.”

What is āsana? Sthira sukham āsanam. That which is steady and which is comfortable is āsana. When we are comfortable we are not steady. We are not sitting erect. But when we are erect, we are so stiff. We are not comfortable. You get it? You are erect, steady and at the same time comfortable. Sthira sukham āsanam.

You know, when you are happy, you are so up and when you are unhappy, you are so down. Your mind swings up and down, up and down.

You are too much excited or you put yourself down. This is called dwandwa or duality. Āsana is that which enables us to maintain the

equanimity. Āsana is not just doing exercise. Whichever posture brings you comfort and stability that is āsana. Now what is comfort? You have to define this. This is a very delicate issue. What is comfort is very different for different people. Shorter your comfort zone, the more miserable you are. This is because life is vast. But you are comfortable only in a limited sphere. Then your life becomes miserable.

Your happiness depends on the extent of your comfort zone. So āsana is something that depends on your comfort zone. If you are comfortable sitting on the chair, then that is your comfort zone. If you have to squat on the floor it is a little different. Now, if you practice sitting on the floor, if you practice to bend your limbs, use every part of your body, then your comfort zone has increased.

If you just observe a baby from the time it is born to the age of three, a baby would have done all the yoga āsanās. A baby is born with ādi-mudra and when it sleeps, it sleeps in chinmaya mudra. Have you seen babies sleep? They do not sleep with their palms open like adults. They put on chinmaya mudra. You can examine a baby anywhere in the world whether it is Mongolia, Africa, South America, Russia, Asia everywhere, all the babies they, do yogāsanās. So you have no choice but to be a yoga expert from your birth. The āsana is only a reminder for us to reinvent, reuse those postures which we were doing in the past as baby. When your body becomes flexible, your mind also becomes lighter and flexible.

You know, there is something called the body language. If someone walks like this (with stiff and elevated shoulders), look at the body language. There is so much of ego in that person, so much stiffness that the person has never seen his /her tummy. The neck is always up. The person has never seen his/her feet. When people walk like this it shows that there is something wrong inside. They are not comfortable with people. They twist their neck and walk in some particular manner.

<<[The Importance of Tapas and Swadhyaya](#)A Yogi is a Baby>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

A Yogi is a like a Baby



Patanjali Yoga Sutra Knowledge Sheet 82

Contd. from [knowledge sheet 81](#)

The different positions of your eyes indicate the state of your mind. Different body postures also indicate what you are feeling. This is called body language. It shows what you are within you. So, stiffer you are, stiffer the body, stiffer the mind. To loosen up your mind, to loosen up your ego, to expand yourself, you need to do certain exercises, certain postures. These postures are called asanas. You are not just the mind; you are not just the body; you are the combination. You are not just the body! You are the combination of body and the mind. On one hand, when you work on your mind, you cannot ignore your body too.

So asanas are training the body for the comfort zone that it really deserves, that it has come to this planet with. When a baby is born, it comes with adimudra and then chinmudra and then chinmayamudra. If you see a baby, you will never see the legs flat on the floor. Their legs are always above the floor. Have you observed this? They do Shalabhasana. After Shalabhasana, they do Naukasana. They also lift their head and hands along with the legs. Then they do Pawanmuktasana. They hold their toes and try to put their toes into their mouth. Then what do they do?

They go on their tummy and try to do Bhujangasana. Being on their tummy, they try to catch hold of their toes on the back and do the bow pose or Dhanurasana. Then they try to stand up with both their hands and legs and try to do Trikonasana. They balance with one hand and both the legs and look up towards the sky. If they do it on one side, they inevitably do it on the other side too. If a baby does every stretch on both the sides, it is a healthy baby. Then it slowly stands up and falls down and does all that. It does not just sit quiet. It tries to jump. The child shakes, Om shake! It shakes all its internal organs. When a baby laughs, it laughs from belly. When you laugh, you laugh only from the throat. Sometimes you swallow half the laughter. This is because you have been told many times, "Don't laugh, don't laugh, don't do this, don't do that". That don't, don't has put a block.

You know the worst thing to do is to put a pacifier, the rubber nipple, into a baby's mouth. That should not be done at all. When a baby begins to cry, the mother immediately wants to plug the baby's mouth. If you stop them from crying, you will stop them from laughing too. Then they stand in the corner with a long face. They do not even laugh or smile. They begin to get inhibited. You should let the child cry, a little of crying. Do you know what happens with this? All the cranial muscles and bones get adjusted naturally. Crying is a craniosacral adjustment. When a baby cries a little, its appetite increases and its lungs open up. Not too much crying. A little bit of crying is good.

The yogi is inevitably a baby. So when you do all the asanas, your mind also becomes like that of a baby- alive and enthusiastic. A baby cries and the next moment it can laugh, it can smile. But this becomes impossible for an adult. When you cry, it may take 10-12 days, for some people it may be even months, to get back your smile. People celebrate being unhappy. No. Babies cannot hold back their moods and emotions. They are alive every moment. If they are upset, they are upset at that moment. The next moment they are 100% out of it. If you are angry, you are angry for a whole month. If a baby is angry, it is intensely angry for one or two minutes and then it is out of it and smiling.

A yogi is one who is like a baby. What is a healthy mind? A healthy mind is one in which the emotions do not stay longer than the time taken for a line drawn on the surface of the water to disappear. If you draw a line on the surface of the water, how long does it stay? Any mood in you, if it stays only for that length of time, then you are having healthy emotions. Your mind is healthy. Asanas help you achieve that state of childlikeness. The circulation in the body improves and internal organs begin to function better. Your lymphatic system becomes better. The clogging in the lymphatic system gets released. The toxins in the body are thrown out and circulation improves. The nervous system gets good rest and rejuvenation. So asanas are the best way to prevent diseases.

<<[What is Asana? Effortlessness is the Key](#)>>

Effortlessness is the Key



Patanjali Yoga Sutra Knowledge Sheet 83

Contd. from [knowledge sheet 82](#)

Asanas are not just aerobics, not just gymnastics because asanas have to be coordinated with the breath and with awareness. If you are lifting your arms up, you are fully aware that you are lifting your arm up, every inch of it. In gymnastics you simply lift it up. Your attention, your awareness is not there. In yoga, the body, breath and the mind are all united. It is slow motion, like dance, leading from one posture to another posture.

However, when some yoga experts guide you through your asanas, they keep mentioning all the diseases and keep saying “this will cure”. We do not think that it is such a good practice. Of course this knowledge is there that this particular asana will cure this particular disease. But when you are doing the asana there is no need to take in all those information. When you are feeding in this computer, the supercomputer - your brain, you are talking about the posture; you are also feeding in those diseases too. So, the knowledge of what asanas cure what disease should be separate from the practice of the asana itself. Do you see what I am saying? During the practice you just be in that posture. What should you keep in mind about every posture? Sthira sukha āsanam - stable, comfortable and pleasurable. Every asana has to be done with stability and comfort. So, initially stretch little more than you can and relax. What is the effect of asana?

“Prayatnashaithilyanantasamapattibhyām” (II Sūtra 47)

prayatna = effort; shaithilya = letting go of; ananta = infinite; samapattibhyam = uniting with.

“Letting go of the effort and uniting with the infinite.”

Letting go of the effort - this is the main point. Feeling the body and letting go of the effort and experiencing the infinity or uniting oneself with the infinite. When you do all the asanas with awareness, how does it feel afterwards? Have you noticed? You feel totally fazed and spaced out. You become spacy. Prayatna shaithilya - let go of the effort. Sit in a comfortable posture, happily and pleasurable. Sukham āsanam. It is a pleasure just to sit. That is sukha. Sukha is pleasure. How do you approach pleasure? Like you say "Oh! Wonderful!" Have you ever sat steadily and felt "Oh! It is wonderful!" Just sitting? You do once and see how you feel.

Prayatna shaithilya - letting go of all the effort and feeling the infinity. What is the effect of it? What does it do?

<<[A Yogi is like a Baby Don't Shy Away From Criticism](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Don't Shy Away From Criticism



Patanjali Yoga Sutra Knowledge Sheet 84

Contd. from [knowledge sheet 83](#)

“Tato dwandanabhighataha” (II Sūtra 48)

tato = then; dwandwa = duality; anabhighataha = rooted out.

“Then, all the duality in you is rooted out.”

It hits the duality in you, all the conflicts in you. It roots out all the conflicts in you. Dwanda anabhighataha. Anytime you are confused and your mind is in conflict, do asanas. Sit in an asana and you see that clarity comes right away. Effect of asana is that it clears out all conflicts, dualities.

The opposites which would bother will no longer bother you. Praise or insult which would throw you out of balance will no longer bother you. Someone comes and gives you all big praises and then you are sold out to them. Then you become blind to their mistakes. There is a proverb in Sanskrit which bemoans you to be watchful of friends than your enemies. Enemy is anyway an enemy. You know that they are enemies and you can be careful about them. But your friend! The way the friend will induce you mind to do negative things or to do things that may lead you to the wrong direction, you must be aware of it.

A friend can make you an alcoholic, a drug addict. An enemy cannot do all these things to you. A friend can mislead you but an enemy cannot, because you are cautious of the enemy. You are stronger in their case. You get swayed by praises easily. It is said that 99% of the people love sycophancy around them. We do not know based on what statistics psychologists have found this out. They say that 99% of the people love sycophancy. People like being praised because they cannot praise themselves, because they do not know their own worth. So they feel very sad when they come across people who are averse to praise them.

A yogi is free from both. He is free from the clutches of praise and insult. Your natural tendency is that - when someone insults you, you stay away from them. You cut off communication with them. You stop them at arm's length and even run away a mile from them. A saint in India has sung a couplet "Keep the one who blames you close by, for he keeps your courtyard clean without soap and water." You do not have to wash your home with detergent. You keep your home clean because every time you do a mistake, the opposite person is going to point out at you, "Come on. You have committed a mistake."

"Do not shy away from criticism", says Sant Kabir. Our ability to accept and look through the criticism indicates how much we have grown. Otherwise, one criticism and you are off. That is no good. So, then people will know how to put you off the balance. One criticism and that's it. You are off your balance. So yoga is that which brings the balance. Asanas have this dual effect on the body and mind and it frees you from the turmoil which troubles you. Do you remember this point now, of stable, comfortable posture?

When you stretch, stretch a little longer and make a little effort and feel the pain and find comfort in the pain, you will see that the pain disappears and comfort dawns. They are dual things. When there is comfort there is no pain and when there is pain there is no comfort. Through asanas you will find that shift happening. Suppose you could not stretch your leg too much beyond one point and if you stretch the leg beyond that point and you feel the pain, then you start enjoying the pain and feel a little comfort. You will see that the next day, the pain will not be there and your comfort has extended. Then again stretch a little more and feel the pain. Pain and stretch. You will feel that all the pain has shifted towards comfort.

Once when we were students, we went on a trip to Rishikesh in Northern part of India. The food there was so bad and especially people who were from South India found it difficult to adjust to the food there. All the boys of the camp went and complained to the Manager. So, the Manager of that place said "It will be difficult for you for the first two days and later it will be fine because you will get used to the food served here. The food is not going to change, but your feelings towards the food will change!" So, the comfort changes. Pain changes into comfort, as you stretch a little more the next day and a little more the next day. Then the effort, prayatna shaithiya, a little bit of effort and then let go. Letting go is all the secret. Letting go is the feeling which lets infinity dawn in your consciousness.

<<[Effortlessness is the Key](#)[The Importance of Pranayamas](#)>>

The Importance of Pranayamas



Patanjali Yoga Sutra Knowledge Sheet 85

Contd. from [knowledge sheet 84](#)

“Tasminsati shwasaprashwasayorgativicchedaha pranayamaha” (II Sutra 49)

tasmin = in that state of asana or posture; sati = being; shwasa = inspiratory breath; prashwasa = expiratory breath; gati = movement;
vicchedaha = breaking; pranayamaha = regulating the breath.

“In that state of being in asana or posture, breaking the movement of inspiratory or expiratory breath is regulation of breath.”

There, in that state of asana, obstructing the flow of breath that is natural. You are obstructing the natural flow because your flow is not natural at all. We have made our breath so unnatural, being unnatural. So whatever is natural is now unnatural. We have to revert backwards. How do you revert back? It's not just by accepting what is. “However the breath is going, I accept it”. No. Gati vichchedaha – break its movement. Break the movement of the breath by consciously breathing long, subtly and with counts and having attention at different places.

The next sutra:

“Bahyabhyantarastambhavruttiirdeshakalasankhyabhihi paridrashto dirghasukshmaha” (II Sutra 50)

bahya = external; abhyantara = internal; stambha = total restraint; vrittihi =; movement; desha = place; kala = time; sankhya = number;
paridrishtaha = regulated; dirgha = long; suksmaha = subtle.

“Internal and external breath and total restraint of breath is regulated by place, time and number and thus the breath becomes long and subtle.”

This one sutra has described all the pranayamas, just one sutra. Breath in, hold and breath out with different counts; while having attention on different parts of the body. In one sentence, in one sutra, all the pranayamas are summed up.

There is one more pranayama which happens automatically. When all the thoughts, ideas in the mind and the objects are cleared, there is a natural pranayama which starts. It throws out all the impurities from the mind. That is the fourth pranayama.

“Bahyabhyantaravishayakshepi chaturthaha” (II Sutra 51)

bahya = external; abhyantara = internal; vishaya = regions; akshepi = going beyond; chaturthaha = fourth.

“The fourth type of pranayama happens when the regions or spheres of internal and external breaths have been gone beyond of.”

In pranayama again, learn with proper guidance. Do not just do it on your own, but by proper guidance. The pranayama which happens all by itself without any effort is the fourth pranayama. As you go deep, the pranayama begins to happen and it breaks the routine way of breathing. It assumes a form of its own, a different rhythm. This is the fourth pranayama. What is the effect of pranayama?

<<[Don't Shy Away From Criticism](#)[Life is Light](#)>>

(This is part of a series of knowledge sheets based on Sri Sri Ravi Shankar's [commentaries on Patanjali Yoga Sutras](#).)

Life is Light



Patanjali Yoga Sutra Knowledge Sheet 86

Contd. from [knowledge sheet 85](#)

“Tataha ksheyate prakashavaranam” (II Sutra 52)

tataha = then; ksheyate = broken; prakasha = light; avaransam = curtain.

“Then the curtain surrounding the light is broken.”

Breaking down the curtain around the light. You are light, but you do not know that because there is a thick curtain around it; an iron curtain around it. This thins down the curtain and makes it more transparent and you are able to see the light.

Everyone is a spark of light. Everyone is light. Life is light. Yet we live in such darkness. Why? This is because the light is covered. If your nature is joy, if your nature is bliss, then why is there suffering in the world? You have read it in the scriptures, you have heard people talking everywhere that life is bliss, life is ananda, life is joy. The experience of life is however, contrary. There is a problem everywhere. If you like something, there is a problem. If you do not like something, then also there is a problem. If you hate, of course there is a problem. If you love, even then there is a problem. You get more problems in love than in hatred. So there is a problem everywhere.

How come there is so much suffering? What to do? How to recognize that life is joy, as we have heard so much of it? That is where pranayama comes in. Through pranayama, the veil that covers the light gets lifted. The veil begins to get diminished. Tataha ksheyate prakasha avaranam.

Previously, Patanjali also mentions, “Prachardana vidharaṇabhyam va praṇasya”. Retention and splitting of breath in a special manner. Changing the rhythm, cycles, root of the breath, changing the flow of breath is pranayama. Working in the dimension of the praṇa is what really praṇayama is. Ayama means dimension. Attending to that dimension in you which has been ignored from birth, the dimension of praṇa.

We worked on the body level through the asana. The next level is the subtle body, the pranic body.